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THE FIRST
PART
OF THE
Scripture Line of Time.

Presenting its several Joyns in a Clear and Brief View
from the FIRST to the LAST

SABBATISM;

Whose Mutual Aspects upon one another, and upon the whole *Line* are diligently observ'd, as a most considerable Proof of such a *LINE*, and from thence a very momentous Confirmation of the *Christian Sabbath*, or *Lords Day*, is given :

Together with Inferences tending to Practise, and particularly moving to a Discerning of the Signs of the *Times*, and what ought now to be done in regard of the nearness of the *Blessed Sabbath*.

A Judgment also is drawn from the Situation of the Joyns of the last Part of *Time*, upon the Fall of the *Antichristian* and *Mahometan* Empires in Compare.

By *Beverley*.

MAT. 16. 1. LUC. 12. 54.

To the Learned Pharisees, and to the Unlearned common
People, Christ alike said,

Ye Hypocrites, You can discern the Face of the Sky, How is it, you do not discern the Signs of the Times, and of this Time.

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POSITIONS

Containing a Full Account of a Scripture-Line of Time, in the whole, and from Joynt to Joynt ; together with a Judgment according to Scripture Prophecy on the present Turkish Affairs.

I Here present, in as much plainness, and shortness as I could contrive it into, this Scripture Line of Time, upon these Great Considerations. 1. There is not a Greater or more sensible Argument for the Being of God, than his declaring the course of Times, and their Events before-hand, in so even and settled a Continuation, nor more Enforcive of practical Piety, then when we see Times are not hidden from the Almighty. 2. There is no stronger Conviction of the whole Antichristian Imposture, than that Table of Time Scripture hath given of his so long Domination, and Tyranny and Ruine at last, and especially when now so near. 3. There cannot be a more seasonable kind of Instruction for the present Time, in which we are so near so wonderful a change of the World, as within Ten years of the Proclamation of Christ's Kingdom, not in a Seditious or Rebellious way, but the most Heavenly, Orderly and Regular, by Princes and Sovereigns themselves ; That therefore we may, (as the children of Issachar, coming to make David King at Hebron, judiciously, and as knowing the Times, and what Israel ought to do,) so prepare our selves for the Kingdom of the Root of David, the Bright Morning-Star, and may not as the Pharisees be charg'd with Hypocrisy for not discerning the Signs of the Times ; I present this short Table of Times, to become as familiar to every one, as the most known principles in these following Positions.

T Here is a Line of Time drawn by Scripture from that Point, It calls, *The Beginning*, (*Genes. 1. 1.*) to that Point, It calls *The End*, (*Dan. 12. ult.* and oft elsewhere.)

This Line of Time is not drawn in one, entire, continued Line of 5000 or 6000 years at length, and together, but in several Parcel Lines, and those of unequal length.

This Line is not drawn industriously, or in a Formal show of such a Line ; But it is with Divine Art occasionally Extended, and Applied to the things measur'd by its parcel Lines, and so in Longer or Shorter of those Parcel Lines according to those occasions.

The Joynts of those Parcel Lines are such, as lye most visibly close One to Another, and have least need of Conjecture, or Inference to Derive, or Assure the Connexion of each Parcel Line with the Precedent, or subsequent Parcel Lines.

The Beginning and End of this Line are Two Points, that bound the Intermedius Space.

The first Point is that First, and Perfect Sabbathism of the World, at the First Inviolable Creation ; which was its Stasis, or the First State given it by God ; And It is inclusive of the space to that Grand Oracle [*The Seed of the Woman shall break the Serpents Head*] Within which Space the first Parents Fell, and in them their Posterity ; But what Space that was, Scripture hath thought fit to conceal, as to any positive definition of it, viz. when our First Parents Fell.

The last Point is, That Sabbathism of the Creation Restor'd, or made New, sacred Scripture styles the Apocatastasis, or the Restitution of All things in counter distinction to its Fore-nam'd State, and the Fall

from it, and so it is the Point of Revolution : And it is the *Thousand Years* after which is a short Interval of the *Serpent loosed*, of *Gog and Magog*, and the *Laodicean* state of the Church : On which last Interval-Scripture hath thrown a veil of secrecy also giving us no Account what space of Time it is ; within this also lies the final Judgment.

Posit. 8. The Line of Time, that comes first to be enquired of, is that which lyes between the Two Points of the first and the last *Sabatism*.

Posit. 9. The Parcel Lines of this whole Line are neither conceal'd, nor so dogmatically given, but that they require Investigation, Discussion, Debate and Computation by way of Argument to settle and ascertain them.

Posit. 10. By such Elaborate search into the Word of God, They may be determin'd to be in Express, or number'd Numbers Five Thousand seven Hundred and Fifty nine Years, with some small Latitude of more or less, in some very small difference.

Posit. 11. Yet is this no Derogation from the Truth of our Saviour's Assertion, or seeming Prohibition of enquiry into these Things, viz. *It is not for you to know*, &c. such an Enquiry as that Answer was given to, being hasty and curious, and not according to the Order of Divine Revelation in its own Time and Method ; or according to the Order of search into such Revelation already given by diligent Endeavour to compare Scripture with Scripture, with earnest Prayer to be guided into the right Understanding thereof.

Posit. 12. The Line of Scripture-Time is either Historical, and applied to Things that were already past, when that Line was subtended to them ; Or it is prophetic, and applied to Things that were to come to pass, when that Line was drawn out for, and applied to them, or that are yet remaining to come to pass, and to be fulfilled before the End.

Posit. 13. That we may find out this whole Line, we must lay together these Historical and Prophetic Parcel-Lines, and by casting the Account, How many of the Fore-recited number are past, we may know, how many remain to come, and what year we are upon.

Line 1. There is evidently a Line of Sixteen hundred Fifty six years made up of *Lineoles*, or little Lines
Genes. 6. of each Patriarchs Age before his *Teknogeny* or *Begetting* ; and this Line reaches to the *Self-same day of the Flood*.

Line 2. There is a second Parcel Line, evident as the Former, of four Hundred twenty seven, or eight
Genes. 10. Years by a second Roll of *Patriarchs* before their *Begetting* each succeeding *Patriarch* from the
Line 3. Flood to the *Terahs* Death, and *Abrahams* sojourning, and the series of *Promises* beginning to him immediately at *Terahs* Death.

Line 4. From thence to the going out of *Egypt*, there is a Line of four hundred thirty years ; eight hundred
King. 6. 1. fifty eight years from the self same day of the Flood to the self same day of the going out of *Egypt*.

Kings 11. From the going out of *Egypt* is carried on the same kind of express Line in four hundred eighty
47. years to *Solomons* first beginning the *Temple*, and reductively thirty six years from thence to *Solomons* Death.

Thus far the Line is purely Historical.

Line 5. In a Line partly Historical, partly Prophetic, runs a Course of three hundred ninety years to the
Ezek. 4. 5. 6. very self same day of *Ezekiels* Vision of the New *Jerusalem*, and from the self same day of the going out
Ezek. 40. 1. of *Egypt* to the self same day of that Vision Given, nine hundred and six years.

Line 6. With these three hundred and ninety years are closely conjoyn'd forty years more to the end of the
Dan. 9. 20. Captivity, or to *Cyrus-Messiah* in Type, and to the Vision Preparatory to his Decree of *Judahs* Redemption from *Babylon* in the first year of *Darius*, as a Type of the True *Messiah* and his Redemption, given in the same Vision.

Posit. 14. These three hundred ninety years and the forty making four hundred and thirty are numbred by the days of *Ezekiels* lying on his side, a day for a year, and they commence from the *House of Judah*, and the *House of Israel* becoming two distinct *Houses*. And are accounted by the *Kings of Israel*, as they ought to be, till *Israels* Captivity, then by *Judahs* *Kings*, and its Captivity. And here by especial care of Providence the prophetic Cyphar of a day for a year is brought in for after Use.

Posit. 15. After this very joynt of Time the Line ceases to be Historical, and becoms purely Prophetic, being altogether applied to things to come, when the Line was given on, and This last part, This very Joynt is partly Historical, viz. to the year of *Ezekiels* Captivity, c. 1. 3. partly Prophetic, viz. to the Vision of the New *Jerusalem*, and from thence to the end of the Captivity, and to the Vision of restoring *Jeusalem* by *Cyrus*, and of the Great *Messiah Jesus Christ*. Dan. 9. 20. and in Prophe-tick Figure to the New *Jerusalem* it self.

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The Line of Time, as ceasing to be Historical, and becoming Prophetical is divided, as into two equal, or about equal halves: For from the *Creation* to the end of the *Captivity* we find by Scripture Account, three thousand four hundred fifty nine years, and the Line of prophetical Time is twenty three hundred Prophetical Evens. Morns. or years to the Sabbath of the thousand years; which with the thousand years of that Sabbathism, and a subindication of a short space beyond, may draw this last part to an Equality with Historical Time, especially the latter end of this Joynt, being partly Historical, partly Prophetical; and so communicates of it self to each.

From *Cyrus* King of *Persia*, and the *Persian* Monarchy in him beginning, is drawn the longest of these parcel Lines, reaching the two Pillars; *It is done, It is done*; which bound whole Inter-sabbatical Time at its end.

This longest of Lines being purely Prophetical is given in the prophetical Cyphar of days for years, and that, it may be known to reach the new Heavens, and the new Earth, and their great Sabbathism, It is given in Evens. Morns. according to the Character of the six days of the first Creation, reckoned by six Evens. Morns. till its Sabbath.

The Line is given at so great length, as twenty three hundred years; in prophetick Style 2300 Evens. Morns. That it being purely prophetical might be more definite, certain, and less subject to Ambiguity through a multiplicity of Joynts, and of the beginnings, and endings of them.

In the infinite Wisdom of God, and in his care over his own sacred Prophecy, there are given four collateral Lines in expresse definite numbers, that take up eighteen hundred twenty five of the twenty three hundred years, so that there remain only Four hundred seventy five undetermin'd; And they also may be determin'd by close Scripture researches, together with undoubted Testimony of humane History to their just Situations, as shall be presently shown in each particular collateral Line.

By these Collateral Lines, this general Line of Time becoms double, and more assured, and while the General, and principal Line is so assured, it adjusts the collateral Lines, and shews, how they may be regularly plac'd and accounted, so as neither to exceed, nor come short of the principal, on the other side the Collateral distinguish the General, that it may not be all of one Face, and give no instructions for the differencing of Time and orderly distinction and distribution of it.

The first Collateral Line is that of the word going forth to restore, and to build Jerusalem, first by *Cyrus*, then by *Darius*, call'd by Humane History *Hystaspis*, then by *Artaxerxes*, called also by humane History *Longimanus* in his seventh year when the weeks began, And it was the space of seventy five years.

It must needs be, that the principal Line, and the first Collateral Line must begin together, seeing they mutually necessarily suppose one another, if one be the Principal, and the other the first Collateral, they must needs begin together.

The Prophecy of *Daniel* places the Vision of the 2300 Evens. and Morns. in the beginning of the *Persian* Monarchy, which Monarchy began in *Cyrus*; both which are most evident the first in the Ram expounded into the King of *Persia*, Dan. 8. 3. 20. the second in the universal consent of History, that *Cyrus* was the founder of the *Persian* Monarchy. If then the 2300 Evens. Morns. begin in the *Persian* Monarchy, it must begin in *Cyrus*, in whom the *Persian* Horn became higher than the Median, as the Vision requires.

Whatever began with *Cyrus*, must begin with the 2300 Eus. Morns. which began with *Cyrus*; And if there be no Collateral Line given in Number, yet the Principal Line applied to the Course of Events shall necessarily be, as a Collateral Line to it, whose length shall be defin'd by the next Collateral Number, and other Collateral Lines subjoyned till the very end of the 2300 Eus. Morns.

It is most certain, The Word going forth must needs begin with *Cyrus*, as it did, because All the Prophecies went before of him as of God's Shepherd, that should say to Jerusalem, Thou shalt be built, &c. and He was therefore renown'd with the Name of Messiah, with which no other Pagan Prince was grac'd.

Yet the Word could not be perfectly so Gone forth by *Cyrus* as to be to go forth no further; Because it was so notoriously stopp'd in its going forth in his dayes, and for the Reigns of two Princes after: So that the Prophecy could by no means be Answer'd, but by a further going forth, of which that by *Cyrus* was only a Foundation, and in that regard only a fulfilling of all God's Pleasure, viz. of giving an original Decree for after Decrees, or going forth of the Word.

Posit. 18.

Line 7.

Dan. 8. 14

Revel. 16.

17. c. 21. 6

Posit. 17.

Gen. 1. 5. &c.

Posit. 18.

Posit. 19.

Posit. 20.

Col. Line 1.

Dan. 9. 25.

Posit. 21.

Posit. 22.

Dan. 8. 3.

with 20.

Posit. 23.

Posit. 24.

2 Cron. 36.

22.

Ezr. 1. 5.

Esa. 44. ult.

Es. 45. 1.

Posit. 25.

Ezr. 4.

Posit. 26. It also appears, It did not go forth by Cyrus. so as to go forth no further, because *Sacred History Records* it to go forth so remarkably in the *second Year of Darius*; and that yet it did not perfectly
Exr. 6. 1. Go forth by *Darius*, because there was so August a further Going forth by *Artaxerxes* in his *Seventh Year*.

Posit. 27. Then it was, It completely went forth, and the *seventy Weeks* began, of which the Spirit of God is Witness by the large Recital of so full and illustrious a Decree, and though before hand, (as often it gives the Sum before hand, or together.) It affirms the *Temple finish'd* by the Commandment of the God of Israel, as the *supreme going forth of the Word*, and by the Commandment of *Cyrus, Darius, and Artaxerxes*, Kings of Persia, the Subordinate and Humane; which was the perfect fulfilling of *Dans Prophecy* of the Commandment, and the Word going forth; And then is particularly recited *Artaxerxes* his Decree.

Posit. 28. It appears further, that by *Artaxerxes* in his *Seventh Year* the Word went forth, because by the same *Artaxerxes* in his *Twentieth Year*, when there went forth a Commission by Letters in some
Nehem. 2. 7. Resemblance of the Word going forth; It is expressly directed on the building the Walls and Gates, which in *Dans Prophecy* is a Note of the *Seven first Weeks* in their Course, which assures the Word was Gone forth, and the Weeks began before that, and therefore necessarily Gone forth at the last Word in the *Seventh Year*.

Posit. 29. From the Word then Going forth first by *Cyrus* to its going on still forth further by *Darius*, and its Complete being Gone forth by *Artaxerxes* in his *Seventh Year* must be a Considerable space, and by the Examination of the After parts of these principal and collateral Lines, together with other Symbolisms of Scripture, (on which great weight is oft hung) It may be known to be *Seventy Five Years*: and so by being lay'd to the Principal must be a Collateral Line.

Line Coll. 2. From the Word thus Completely Gone forth is drawn the second Supporting, or Collateral Line of *Seventy prophetic Weeks*, till the solemn Promulgation of the *Everlasting Covenant*, and the Sealing up Vision and Prophecy, viz. that great Prophecy of Christ's Kingdom by *Daniel*.

Dan. 9. 24. This line of Time is divided into three Parts; And is agreed to be 490 Years in the whole by All Expositors.

Posit. 30. 1. The *Seventy Weeks* to which the Building of the wall, is to be apply'd as its Character: Which Seven immediately followed the Word gone forth [as before Asserted] for Restoring Jerusalem, of which the Temple was the Principal part.

v. 25. 2. *Sixty Two Weeks*, to which is to be apply'd Time of Trouble or in Straits, viz. in the Jews low and Tributary State to other Princes among which Troubles by *Daniel's Prophecy*, *Antiochus* his Tyranny was peculiarly remark'd: These lasted till the *Messiah* publicly appear'd not a Prince, but a publick Leader, Guide, and Prophet in his publick Ministry; As the Hebrew *Nagith* imports.

Mat. 4. 17. 3. One Week of all highest Confirmations of the *Everlasting Covenant*, in the First Half Week by *Messiah* Himself, at the end of which Half, or in the midst of that Week, *Messiah* was cut off sometime after the sixty two Weeks, viz. three Years and a Half; and by the Sacrifice of Himself and his Resurrection and Ascension after it, caused typical Sacrifice and Oblation to cease, [a much different thing from taking away the Daily Sacrifice] and so left the Confirmation of the same Covenant to his Apostles by the Holy Ghost sent down from Heaven; which three Years and half of the last Half Week Run out, and the Gospel not accepted by the Body of the Jews, *Acts 8. 1.* They were Rejected to Desolations till the End or near the Glorious Kingdom of Christ, although these Desolations are not set out in the Revelation as not becomming the *Apocalypitical Glory* of *Israelitism*, and of the *New Jerusalem*, the Types all along of Christ's Kingdom, first in its Purity, then in its Glory throughout the Revelation.

Coll Line 3. Immediately after the End of the last Half Week follows the Third Collateral line, of four hundred Years of the Time of the Book Sealed in *Daniel's Prophecy*, and seen in the Hand of Him on the
Rev. c. 5. 1. Throne Sealed with seven Seals in Revelation, And when six of those Seals were open'd before the
c. 6. seventh open'd a second Sealing, viz. of the 144000 enter'd to carry on the Sealing further immediately after the Apparance of the Christian Empire, then a Third Sealing followed, viz. of the
c. 7. Thunders at the time of the Reformation, that so *Daniel's Sealing* might reach the End.
c. 10.

Posit. 31. The Connexion of this line with the former is thus made certain: *Daniel's last Half Week* must immediately run on from the end of the Former Half Week, in Confirmation of the Covenant when Sacrifice and Oblation was made to Cease by the Death, Resurrection, Ascension of Christ, and sending down the Holy Spirit; Because the Character of whole Week is Confirmation of the Covenant.
 Accord-

Accordingly the Apostles immediately proceeded to *Confirm the Covenant*, as appears in the Sacred History of the Acts of the Apostles. Posit. 3

Answerably hereunto, as the period of the first *half week*, and the beginning of the last *half week* the Lords day of the Resurrection and sending the holy spirit is fixed, as the Apocalyptical Epoch, when the first Seal is opened in the Apostles solemn promulgation of the Covenant of Salvation, that was begun to be spoken by the Lord, and was confirmed by them that heard him, Heb. 2. 3. God also bearing them witness by Miracles, &c. Posit. 3

With the first Seal, all the rest are conjoyn'd, and opened in an orderly succession, and course of Time, and make by things themselves applyed to the principal Line of 2300 Evenings. Morns. a third Collateral Line, though not given in express numbers. Posit. 3

Before the last *half week* of the last Line ended, this following Line of the Seals, running 400 years beyond the three years, and half of the last *half week* is adopted and engrafted into the former Line of the weeks, by uniting the last half week in the common symbol of these seven Seals so closely succeeding in a course of Time; with the sealing Vision at Christs Death. Posit. 3

This Line must continue till the following Line of the 1260 Prophetical days, or years, joyn it at the beginning of the Trumpets. Posit. 30

This Line is by several notes of Time in the course of the Seals, and by the notes of Time, determining the beginning of the 1260 days, assur'd to be 404 from the Epoch of the Lords day of the Resurrection, and Ascension; And that remarkable symbol of the Ballances in the Hand of that so known Just Prince Alexander Severus, in the third Seal determines the half time at his Death 202 years from the Resurrection, to the vulgar Ann.Dom. 235 by the Agreement of undoubted Humane History. Posit. 3
Rev. 6. c.

Next follows, [as it does the solemn Oath in Daniel, so the second sealing which entred with the first Trumpet into its force, in the Revelation] Time, Times, half a Time, concurrent with the six first Trumpets; within the continent of which lye the 1260 days of the Woman, the Church in the Wilderness; the Witnesses in Sackcloth, and slain three days and a half, and is the same thing with the power of the holy People scattered in Daniel, the Gentiles treading the Sanctuary under foot, by means whereof the daily service is taken away forty two months; into which months are interwoven the beasts forty two months in the Worship of whom, and of the Image made to him, the abomination that maketh desolate is set up. And the Line in the twice 42 Months so interlock'd one with another are equal with the days, and a common Line with them being to be strictly accounted by not Lunar, but Solar Time, and so falling one into another equal 1260 days. Collat. li
Rev. 7.
8. 1. 1
c. 12.
c. 11.
c. 13.

This most remarkable many-character'd, though but Collateral line hath first a Distinction of Time at large, and of Season, or inward Time according to the necessary Explication of our Lords three days in the Grave, that is, a part of each. It hath also a plain division into three parts: And being the most notorious stop of Christs Kingdom under the Forgery of it, It is thus often remark'd. Posit. 3
c. 11.

1. Time, or the first Time Beginning, Ann. Dom. 437, and running through the first 360 Years with which the Gentiles began their 42 Months, within 38 Years of which after their beginning, the Beast at the Cessation of the Western Roman Empire was Born into his 42 Months beginning, viz. at A.D. 475, in which the Gentiles Months are merg'd and drown'd as one and the same from that Time, at A.D. 606; When the Bishop of Rome Fell as a Star from Heaven to enlighten Rome on the Earth at the Supremacy given him by Phocas, and arose to the Honour of having Himself, and the Image made to Him worshipp'd at his 666 Number, A. D. 725, and was fully settled in his Imperial Beastian Power at the End of this first time, 797, c. 13. v. 15. v. 17, 18. All procur'd and mannag'd by the other Beast or Antichristian Hierarchy, with their Gentiles. c. 8. 1

2. The two Times wherein the Beast and his Bestians were pursued by the two Woe Trumpets, during the former of the two times by the Mahometan Saracens; during the latter of the two times by the Mahometan Turks, by whom the Grecian Empire was extinguish'd, 1453. But yet the Beast and his Worshipers Repented not notwithstanding so great Judgments to the very end of these two Times Ending, Ann. Dom. 1517. c. 9.

The Third Division is styl'd the Half time; in the Morning of which after 1517 aforesaid, the Bestian Kingdom was terribly shaken by the Reformation, the Witnesses about, A. D. 1527, being called Protestants or professed Witnesses. But in the after parts of this Half time, It resettled it self in a partial Dominion, and hath been of late, and now with more Appearance of Success, endeavouring to remount it self into an entire Dominion; and may, if God please, Epitomize or give in short the Resemblance of its Former Antichristianism and Tyranny, but shall certainly have its Papal. c. 10. 1

Papal Garments cut off at the middle, and the Beard of its False Prophetism half Shaven at its Half time ending to their Everlasting Disgrace never to be repair'd: This will be about the Year 1697, ere the Instant Century take End.

osit. 39. The *Turkish Empire*, or *Woe* shall pass away immediately after the decemprincipality, or *Tenth* of the *Great City*, which hath so long *Reign'd over the Kings of the Earth*, is fallen, as it shall do at that time; And however the *Mahometan Greatness* have trembled of late, to shew how easily God can bring it down in his own time, yet it cannot Roll to the Earth till *Beastianism* first does so.

II. 14. y.c. The Fifth Collateral Line is the *thirty Years* of the *Voices*, which immediately follow on the 1260 Days ending with the *sixth Trumpet*; For as soon as the *sixth Trumpet* shall cease, the *seventh* shall sound, and those great *Voices* shall be heard as from *Heaven*, which shall proceed each in their Order, as they are describ'd, Rev. 14. And this Line is so joyned into the former of the 1260 days, that it cannot be sundered the 1260 being made 1290, Dan. 12. 11. Ending A. D. 1727.

ollat. lin. 6. The last and finishing Collateral Line is the 45 *Years* of the *Vials* poured out, which *Vials* are Represented as filled up with the *Wrath of God*, gathered by the Prevalency of the last *Voice* for treading the *Winepress*, Rev. 14. 18. &c. And this is indented so with 1260 days, as not to be divided, the whole being given as one entire Line of 1335 days or years, Dan. 12. 12. Ending A. D. 1727.

osit. 40. This last Line of 1335 y. and its backward Conjunction, with the former Line of 404 y. by Daniel's command to seal and shut up the Book in the beginning of it and by the Sealing the 144000 in the Revelation in the end of it may be even demonstrated by a close compare of the two Prophecies one with another, and a Retrograde *Juxta-position*, or laying each part backward one to another, from the End to that Sealing the 144000, and from thence to the sealed Book.

osit. 41. For compare Daniel's End, and the New Jerusalem, the great End of the Revelation, and we shall find how exactly they agree.

Dan. 12. Daniel's End is a Resurrection of some to everlasting Life, of some to shame and everlasting Contempt: Rev. C. 16. The End of the Revelation is remarked with Two; It is done, It is done: One of the Destruction of Enemies, the other of the Glorious state of the Martyrs and Servants of Christ, under the name of a Resurrection.

osit. 42. Daniel's End hath its peculiar Lots, (one of which is assigned to him) John's End hath a New Jerusalem, the Capital City of the Land of Promise, and a Royal Priest-hood; to both which the Notion of Lots is in Sacred Writ so Appropriate.

osit. 43. Blessed together with Daniel in his Lot shall All Those Be, who love the Appearance of Christ, wait for, and come to it, viz. into the Enjoyment of it: And Blessed and Holy is He, (saith the Revelation,) who hath his part in the First Resurrection. Dan. 12, 13. with Revel. 20. 6.

osit. 44. From Daniel's End lay back the 45 Days, that make the 1290 Days to be 1335, and They must of necessity run back with an intimate Reference and Relation into the 1290, and all parts of them, because they so closely unite with them, as not to be accounted 45 Days without them, but with them 45 making 1335, and yet they must be distinct because the 1290, were so many before them: So these last 45 Days must have to do with the taking away the Daily Service, with the setting up the Abomination that maketh desolate, with the scattering the Power of the Holy People, which things are doing, during the 1335 Days so joyned, and seeing the 45 are nearest the State of Blessedness, what can they be supposed to have to do with them, but as in Execution of Vengeance to their Removal?

osit. 45. Agreeably in the Revelation, the Vials that are plac'd just before the Apocalyptical End, must have to do with the Great City, with the Dragon, as giving his power to the Beast, and being Worshipped with Him, with the Beast, with the False Prophet, with the Gentiles whose Idolatry and Tyranny was represented before in the Revelation, as demeriting so great an Execution of Judgment: And they must also be in Vindication of the Witnesses in Sackcloth and slain, of the Woman in the Wilderness, and of the 144000 Sealed, and so must look back as far as they.

osit. 46. Lay back from these 45 Days Daniel's thirty days, making the 1260 Days concurrent with the time, times, and half a time to be 1290 Days, and They must have a closer Relation to the 1260 Days, and to the taking away the Daily Service, &c. then the last 45 days had, as being so much nearer to them, and at farther distance from the Blessed End; But yet being removed out of them, and nearer to Blessedness, as not being the 1260, but 1290 Days; They may be well suppos'd loud in Remonstrances and Prayers against all the former Idolatry and Tyranny of taking away, &c. and with greater Victoriousness than formerly.

Agree-

Agreeably in the Revelation, the *Voices*, that are plac'd just before the *Vials* are full of such Remonstrances and Prayers, and produce the *Vials*, and are executed by the 144000 (who were sealed at the beginning of the 1260 days) and by those Instructed by them, when They stand with the Lamb on Mount Zion, and therefore These *Voices* look back more wistly on the 144000 Sealed before the 1260 days began; and more fully shew their Concatenation with them, but yet they are not so Advanced towards the Glorious State as the 45, the Temple and Ark of the Testimony not being Opened till the *Vials* Prepared, Revel. 15. Posit. 48. Rev. 14. 1.

Lay the Distinction made betwixt scattering the Holy People, and accomplishing to scatter to the Time, and Times, and to the Half Time, and seeing the scattering must needs be first and longest, and the Accomplishing must needs be last and shortest; we have Reason to make a Distinction betwixt the time, times, and Half Time; and to lay the longest scattering to the time, and times, and the Accomplishing to the Half time, and so to find somewhat of the last Efforts to scatter, but yet cut off Accomplished or finished, and so the Holy People, the daily Service, lifting up themselves, and the Desolating Abomination casting out. Posit. 49. Dan. 12. 7.

Agreeably in the Revelation, when we find the Time, Times, and Half Times-Expounded into 1260 Days, and three days and a half, we have Reason to lay that breaking out of Divine Power and Truth in the Voice of the Roaring Lion, the Thunders uttering their Voices to the Morning of the Half time, and the Half day, and to the last 180 of of the 1260 days, and though there may be the last Efforts, and a Comprizing of the Tyranny in some parts of the Reformed Churches, as given in three days and a half, yet that it can be neither Universal nor long. Posit. 50. Rev. c. ii. c. 10.

Lay the Oath in Daniel ushering in the Time, Times, Half a time, that so solemnly resolves They shall be, to the Oath in the Revelation, that Time shall be no more, [viz. after the Half Time, that the Oaths may not contradict one another] but that in the days of the Seventh Angel when he shall sound. All shall be Finished, and we see Reason why the last 45 and 30 making 135 should be deem'd Joynted more particularly into the last 180 Days of the half time then into the 1080 of the time and times because their is so great an Affinity betwixt the Reformation, and the further Preparations to Christ's Kingdom, as there is a greater nearness in Time to the End. Posit. 51.

As a further Assurance of the close Connexion of the 180 Days of the half time, and the 30 and 45 making 1260 to be 135, There is a common Character, though of several Distinctions, extended upon them All at that declaring the Words Sealed, Many shall be purified, and made white by the Reformation, and yet tryed in a Furnace of Martyrdom. The Wise shall Understand by the Voices and Vials, and come out as God's People from among the Wicked, but the Wicked will all along do wickedly, and not Understand, but more especially they shew it in the time of the Vials, when they Repented not but Blasphem'd; It is no wonder then to behold Antichristian Confidence, Obstinacy, and Obdurateness. Posit. 52. Dan 12. 10. Rev. 16.

Consider yet Daniel's complaint, that He understood not, and that Declarations of the Words closed, and Sealed till the End, and agreeably the Thunders Sealed, and the Book bitter in the Prophets Belly in the Revelation, and we see the reason why the Half time is made most of a piece with the time and times, the 180 with the 1080 Days, viz. because the power of the holy People remain'd still scatter'd in great part; the daily Sacrifice not Restor'd, nor the Abomination of Desolation fully Remov'd; the Beast and his City yet Regnant, the Witnesses in Sackcloth, the Woman in the wilderness, and the 144000 Sealed, and not on Mount Zion: And so we see them still, the Half time of the 1260 Days, being not expir'd by Ten, and therefore the Reformation is not Perfect as it shall be at that end of them, when the Thunders are unsealed in the Voices. Posit. 53. v. 9. Rev. 10. 9.

The time and times must needs be the continued Time of All these Evils of Antichrist, during which the Book of the Kingdom was Sealed, and they must run back to the time of the second Sealing, after the seven Seals Opened, and the Oath; There should be time, times, Half time, which was the second stop of Christ's Kingdom in his Servants, viz. the 144000 Sealed, under the Gentiles, and the Beastian Tyranny, &c. Posit. 54.

Hereby we may understand the whole Time of Sealing, its signification and the Cessation of it; Posit. 55. The Book Sealed is the Book of Daniel's Prophecy of Christ's Kingdom; The Times of Sealing were when that Kingdom had Right to Appear, and was Seal'd up in reserve for Future Time. 1. At the Resurrection and Anointing with the Holy Spirit on the Apocalyptical Lord's Day, Daniel was then bidden according to his former Vision to seal Prophecy at the Anointing the most Holy, and to seal it to the time of the End; Accordingly the Book is seen Sealed in the Hand of Him on the Throne; And it was given

9. ven to Christ to open Gradually to his Kingdom: And so the Course of time next to the 70 Weeks
 4. runs on in the Opening the seven Seals, during the Purity of the Apostolick Doctrine, the Character
 of which, is, *Many shall run to and fro, and Knowledge be increas'd by those Voices Come and See, or*
 some proportionable Voice; and It lasted 404 Years from the Resurrection. 2. The Kingdom of our
 12. 10. God, and Power of his Christ Appearing in the Christian Empire: It was enquired with Hope, It was
 near; How long to the end of these wonders? Christ's Swearing time, &c. was the second Sealing in
 8. 9. the 144000; the force of which Sealing entered first in the First Trumpet, when the western Empire
 was storm'd by every Blast of the four First Trumpets, which all History agrees was about 404 Years
 from the Resurrection, and is by Daniel's Line of 2300 Ev. Morn. determin'd so as before. Here was
 a View given of the State of the New Jerusalem, for which the 144000 Witnesses were Sealed. 3. At
 the Half time, then was again an Appearance of Christ's Kingdom, in the Reformation the Book was
 opened in Christ's hand, but yet the words are declar'd closed, and the Book Sealed; because It was seal'd
 to the time of the End, which was not yet: The Sealing was therefore Affirm'd and Avert'd, and Daniel
 7. c. 8. could not Understand, the Thunders were Sealed, and the Book Hid in the Bowels of John; and the
 Kingdom still stay'd, the Reformation not perfected.

Posit. 56. But here Daniel was discharged from his Office of Sealing, on which Account He is bidden to Go
 his way; For after this Sealing the Thunders, All should be opening in the Voices and Vials, and no more
 Sealing; and he hath also his Quietus or Discharge to his his Rest by Death from the whole Office
 of Prophecy, signifying He Prophesied for Future times, and that He had given a Full Account from
 Dan. 12. 9. his own time of Future times, and had attain'd the Final Blessed End, and the Assurance of his own
 v. 13. Happiness and Reward in it; even his Lot in the Kingdom of Christ, the Resurrection and Restitution
 of All Things, which is the End throughout his Prophecy agreeable with the Revelation, which also
 declares the Sealing at an End, when that Blessed State was revealed, Revel. 22. 10.

Posit. 57. We are now in the twenty two hundredth and fifteenth Year of Daniel's 2300 Ev. Morn. within
 ten Years of that great Revolution of the Kingdoms of this world becoming the Kingdoms of the Lord,
 and of his Christ; of the witnesses coming out of Sackcloth and Ascending; the Tenth of the Great City
 Falling, and the Turkish woe passing away. And within Eighty five Years of the Blessed End, or the
 Glory of that Kingdom it self, which is the End of the 2300 Evenings and Mornings.

Posit. 58. This defining of times to the Coming of Christ, by the Word of God, and in the Light of that, bears
 no opposition to that Saying of our Lord, *Of that Day and Hour knoweth no Man, not the Angels, not the*
 Mar. 13. 32. *Son, but the Father only*; For our Saviour's Word [to know of] speaks Authoritative Cognizance
 and Determination, and the Divine Order of the Revelation given by God the Father, to Christ, to
 shew to his Servants, &c. Before which given, Daniel could not be Expounded, nor this Time
 known, and so the hasty Curiosity of the Apostles to know the Coming of Christ, and of the End of
 this State of the World, or Course of it, was curb'd and restrained onely, as those Things were not
 yet Reveal'd; Next Follows Sabbatical Time, Intersabbatical Time being expir'd.

Posit. 59. The Thousand Years called the End, are an exact Cube of Time, and being neither more nor less,
 are the very Perfection of whole Time; less than which is the Defect and Imperfection, and more
 is the Exeursion, Extravagancy, and Superfluity of Time: So that this Cube is the Just state of
 the Glory of Christ's Kingdom, and was never attained before or after in time, and are both litte-
 rally so much Time, and also the Symbol of Times Perfection.

Posit. 60. The Thousand Years of Christ's Kingdom are not therefore called the End, as if they were One
 single Period set to Time, but because they are One even level space of Time, giving End to the
 hard Toyl, and dying Labour of Intersabbatical Time, and are therefore called the Sabbatism of
 the People of God, and are admirably set out to us, in the Prayer of Moses for the Thousand Years, Psal 90.
 in the Great and Perfect Security which attends, Psal. 91. and by the Song or Psalm composed for
 this Sabbath, psal. 92. and a Course and Order of Psalms Celebrating the Kingdom of Christ in
 those that Follow.

Posit. 61, The Expiration of a Thousand Years is not the Expiration of the Kingdom of Christ, but the
 Rev. 20. Expiration of the Time, in which Satan was bound, (so that He could not deceive the Nations,
 during that space) the Expiration of that Time in which the Saints so Reign with Christ, that
 there is no Appearance of an Enemy, nor any Appearance of the Churches growing Luke-warm
 toward an Apostacy.

There is therefore a small Spong of Time after, in which Satan is loosed, the Nations under
 the Name of Gog and Magog ascend against the Beloved City; the Fervor of the Church here be-
 low

low Cools into a Lukewarmness, but none of these Things have a Course ; For they are immediately surpriz'd with the Final Judgment, which last Judgment is also the Throne, and Kingdom of Christ.

The Coming of Christ at the beginning of the Thousand Years, is the First of the Days of the Son of Man, (which we Translate Onely (ONE,) a day that cannot be mistaken, nor hasten'd any more than the Day of Judgment in the general notion of it; and so can no way be dangerous to the Governments of the World; For who can make the Lightning to lighten from under one End of the Heaven, and to shine to under the other End of it, but He that shall come at that Day and do so?

At the First of the days of the Son of Man is the subduing of All Enemies, and Chaining up Satan, that his Kingdom may have absolute Peace and no Disturbance, but that He may Reign over the World to Come, of which we now speak, as the Second Adam in a Full dominion over All.

At the Complectory, or Full last Judgment, is the utter Eradication of All Enemies, and shutting up Satan and all his Seed, Sin, Death, and Hell, in their own Lake : And this is the Last of the Days of the Son of Man.

There is a full Agreement betwixt the First and Last of the days of the Son Man, in the determination of the Good and Bad to their Unchangeable state ; so that the Last is a filling up and perfecting the First, upon all that have been here below upon Earth, during the Thousand Years, and a Ratification of whatever was done on the first of the Days of the Son of Man, on those who were then Judged to Reign with Christ, or Condemned to the Lake.

What the space of the Spong of Time, or of the Last of the Days of the Son of Man, viz. of Satan loosed, &c. and of Final Judgment will be, Scripture hath nowhere declared, nor is it given in the Revelation God gave to Jesus Christ, so that it is a Time hitherto Reserv'd in the Father's Power.

Yet it is most certain, It shall Fill up whatever space is allowed by God to Time or any of its Millenaries, Till All be Received into Eternity.

This Kingdom of Christ from the First to the very Last moment of the Last of the Days of the Son of Man is the Kingdom, Throne and Reign of Christ, not divided but distinguish'd from the Kingdom of God, and the Father, and from Christ's sitting on the Right Hand of God on his Throne ; For This is his Own Throne.

Christ's Sitting therefore on the Right Hand of God, untill He makes his Foes his Foot-stool, is the Glory to which Christ was advanced at his Resurrection and Ascension, till the Time comes that God shall give him immediate Absolute Authority, that He as the Son of Man should Himself visibly, and by the Power given Him by the Father bring All Things under Him.

When Christ first Sate down on the Right Hand of the Majesty on High, and was Crowned with Glory and Honour : The Apostle expressly says, We see not yet All Things put under Him, but we see him Crown'd, &c. plainly signifying, That the Kingdom of the Second Adam, Lord of the World to come, of which He spake, was not yet Come : For then All Things together, and at once were to be put under Him, that nothing could be left that was not put under Him. It must be therefore the State of Christ in Heaven at the Right Hand of God while His Kingdom is delay'd, or Sealed (during most eminently, Time, Times, Half a Time) while He suffers the Antichristian Forgery on his Kingdom.

This distinct Kingdom and Reign, is that which Christ delivers up to the Father ; Which delivery is the Last Final End of All Things, or the End of this End, viz. of the Kingdom of Christ, when the last Enemy Death is subdued, by being shut up with Satan, who had the Power of Death, and with Hell that follows Death, and the Wicked Men of his Fellowship into their own Lake.

Thus the Kingdom of Christ is a Kingdom not left to other People, but Consumes All, and stands it self for Ever ; and is peculiar to the renewed humane nature of all the Saints in the second Adam.

For into Eternity This Kingdom is deliver'd up, that God may be All in All.

Christ's delivery up of the Kingdom, or Gods being All in All, cannot be understood of the absolute Cessation of the Mediatory Kingdom of Jesus Christ, God-Man, much less of the Eternal Word. But it is the State of the Glory of Christ the Mediator, and of his Saints with Him in the Glory that Christ had with the Father before the World was, when there was no such Frame of Heaven and Earth, and of the Changes of them ; but one smooth, unwrinkled, unfurrowed Main of Eternity, and into which All Things now Return : Throughout which Eternity, All Gloy, Praise, Love, Service, and Obedience, shall be to the Father, the Word in our Nature, and the Holy Spirit from Glorified Angels and Saints, for Ever and Ever, Amen and Amen.

Posit. 62.
Rev. 20. 3.
v. 7. &c.
c. 3. 14. &c.
c. 3. 21.
c. 20. 11.
Posit. 63.
Luc. 17. 22.
v. 24.
Posit. 64.
Re. 20. 1. v.
Posit. 65.
v. 14. 15.
1 Cor. 15. 26
Posit. 66.
Rev. 20. 5. 6.

Posit. 67.

Posit. 63.

Posit. 69.
Rev. 3. 21.

Posit. 70.

Posit. 71.
Heb. 2. 8, 9.

Posit. 72.
Heb. 2. 13.
Rev 6. 8.
Mat. 25. 41.
Posit. 73.
Heb. 2. v. 6.
with v. 11.
Posit. 74.
Posit. 75.

Heb. 2. 11.
John 17.
24.

(16)
POSITIONS

Giving a Judgment, according to the Prophecy of the Revelation, upon the State of the Turkish Empire, in relation to its Continuance, or Fall, and in compare with the Continuance, or Fall of the Papacy; whether of these two shall first be; by way fuller Explanation and Assurance of the Line of Time in that Remarkable Joynt, the Time, Times, and Half Time, or the 1260 Days of the Witnesses in Sack-cloth: And upon Occasion of the late wonderful sinck of the Turkish Affairs, and the seeming rise of the Papal; yet with a very undoubted Prediction of the Fall of both within ten years, and of the Papacy first of the Two, if duly understood, and limited.

Posit. 1.
Rev. 9. 11.

IT cannot but be acknowledg'd by all men of Reason, much more of Christian Reason, that the Mahometan Power hath been a very Great Instance of the Sathanick Kingdom in the World, and that the King of it may be justly Intitl'd the *Angel of the Bottomless Pit, Abaddon, and Apollyon*, signifying destruction, Enmity to humane Nature, and peculiar Contrariety to Christian Religion, wherein the Salvation of Men every way consists.

Posit. 2.

All this appears in the detestable Folly of its Religion, the Cruelty of its Arms, and the Barbarousness of its Tyranny.

Posit. 3.

v. 12.

The pressure of it so long upon the World, and upon so great parts of it (as on purpose to shew the *universal Kingdom of Christ* stopp'd,) must needs be acknowledg'd a horrible and dreadful Judgment of God upon the World, especially upon the Christian World, which in regard of the Excellency of its Religion, and the Promises to Christ our Lord, of its spread with Glory upon the World, hath much more Right to so vast a Monarchy and Empire, and so may be justly call'd, if distributed into the *Saracenick, and Turkish Mahometanes, Two Woes.*

Posit. 4.

It is most evident to All, who are but a little seen in History, that its *Hegira* or Date began A. D. 622. about sixteen years after Supremacy given to the *Church*, and *Bishop of Rome* by *Phocas*, and accepted by them, notwithstanding the Remonstrance of a High Prophet of their own, *Gregory the Great*, that such Supremacy was *Antichristianism* but just before.

Posit. 5.

Rev. 9. 3.
Ec.

Mahometanism, a *Hibris*, a Mungrel of Religions begotten with its *Alcoran* betwixt *Mahomet the False Propbet*, and *Sergius a Monk*, and taking so deeply in an Age of Superstitions, cannot but cast our Thoughts on the *Locusts* in the *Revelation*, which came out of the *Smoke of the Bottomless Pit*, and

and were such a Woe, and Torment upon the World of men, who had not the Seal of God on their Foreheads. For immediately after the Armed Saracens drinking in the Poyson of the False Prophetism, began their Range, in which they tormented Mankind, as with the venomous stroke of a Scorpion, by their Springs in their Tails.

The Bishop of Rome, as a Star falling from the Firmament of the Gospel upon the Earth, and in lightning Rome with New Supremacy, when it had no other Light, being ignoble under the Exarch of Ravenna, a Governour Appointed by the Grecian Emperor, looks very Fathally upon that Supremacy, as if it were the Appearance of that Idolatrous Supremacy, sacred Prophetic calls *Befianism*, and makes immediately to succeed the Christian Empire, expir'd in the West, though at first it was not; viz. in open Appearance, but now began to appear.

The Smoke of the Bottomless Pit, open'd by the Fallen Star, and unawares to him the Locusts coming out of that Smoke look too like the False Christianity, Idolatry, Superstitions, False Hell of Purgatory; enforc'd by Anathemas, Excommunications, Curses, Darkning the Knowledge of Christ the Sun of Righteousness, and the whole Ayr of the Christian Profession: And yet had the Smoke not been armed afterwards with the Flames of Nebuchadnezzars Furnace of Persecution, compelling to worship the Beast and his Image, All had been but Smoke; but such a Smoke as might well give Advantage to the False Prophetism, the Locusts were poyson'd with, to be receiv'd in the World.

It is most evident about the time of the Worship of Images, being settled by general use, and established by the second Council of Nice, these Locusts of Saracens did more fiercely annoy the Antichristian Christian World, viz. After the years 725, and 787.

After, or out of the Cessation of the Saracens grew up the Turkish or Othoman Power upon the World, as a second Woe, when the Saracens Locusts like, by Five, and Five Prophetical Months, and Five (suppose) of Intermision, coming on, and going off had lasted 435 years, or from A. D. 622, to A. D. 1057, when the Turkish Power began its play.

About this time many Servants of God must needs be suppos'd in the depth of Popery to grone under it, and when the publick daily Worship was taken away to worship privately within the Temple at the Altar of Incense, and to cry to Heaven for Relief; and so from the four Horns of the Golden Altar the Voice came.

That the first Rising of the Turks was from near the River of Euphrates is so universally agreed, as to turn our Thoughts upon the Four Angels loosed, that were there bound, who from Four united in to One in the Othoman Family according to History.

The Great number of Horsemen in the Turkish Armies, the lively Symbols of Great Guns, and sulphurean Powder just in use at the taking Constantinople, their poysonous Tails of False Prophetism, their Prophetical Day, Month, Year, making 395 years from their Rising to the Taking Constantinople; the Third part of Men [the same Figure used for Imperial Rome before, but the killing or extinction of the Empire in the East, differing from the darkning it wholly in the West; till the Papal Supremacy inlightning it anew] and the Impenitency of the rest of Men, of the Western Antichristian World after the Judgment of the Eastern or Grecian Antichristians are all so pregnant, and agreeable Images of the Turks placing themselves in the Empire of the East, as not easily to be refused, especially adding the admirable Landscaph of the Reformation, Cap. 10.

The whole Tract of Mahometan Time from 622 to 1453 before the Reformation running paralel with the most entire Papal Domination shews it a Judgment level'd against that very Domination, and set up by God in scorn of that False Christianity, to which it bears in so many things an opposite Resemblance; one Arm'd False Prophet against another, one unreasonable senseless Religion against another, viz. Mahometanism against Antichristianism, One full of the Worship Angels, Saints, Images, the other in the Zeal of One God, denying Jesus Christ.

The Forty two Months of Western Empire being reserv'd to the Supremacy of the Beast and his Ten Kings, the force of Killing fell on the Eastern Empire necessarily, and on the enslav'd Greek Antichristians, who being guilty of the high Pretensions to the same Papal Supremacy in John Patriark of Constantinople challenging it, and of its being given by their Emperor to Rome, and who by their second Council of Nice establish'd the Idolatry upon Saints and Images, are justly made Hostages to Divine Vengeance till the Execution of Judgment on the Western Antichrist.

There being to the Turkish Angels an Hour above the Day Month, and Year, signifying a design'd set Time, may very fitly embleme the continuance of their Power, and ravage on the World, till near the Fall of the Tenth of the Great City, &c. and the Glorious Ascension of the Witnesses out of their slain Condition, dropping as Elisha their Mantle of Sack-cloth.

But

17. But yet to understand the Turkish Times, there must be an exact observation of *Prophecy*, and its measures, viz. from their loosing from *Euphrates* and motion over Countries throughout their
 141. Day, Month, and Year, till their attaining the top of the *Constantinopolitan City*, and *Empire*; From that time till near the Fall of the Tenth of the *Great City Rome*, the *Woe* by them was to continue;
 18. A gradual Fall before that must necessarily be supposed, signified in *Daniel* by *Tidings out of the East*
 3. 14. and North, but together with that Fall, their *Constantinopolitan Empire* and *Woe* must cease, and but
 1. with that; Then by the drying up the *River Euphrates* at the sixth *Vial* is intimated their subsisting in their first *Euphratean Bounds*; And from thence spreading as far as they can upon the *Glorious*
 12. *Mountains of Judea*, they are dried up under the Symbol of the *Euphratean Waters*; that at the Conversion of *Israel* the way of those *Kings of the East* may be prepared, and in the *Battel of Armageddon* they come to their End, and none shall be able to help them, &c. Dan. 11. v. 43. with Rev. 16. v. 16, 17.

18. We have therefore greatest Reason to pray for, and Congratulate the Turkish Falls, both as of so Great an *Abaddon*, and *Apollyon* and also, as, It is a Pawn, and Pledge to us of the Fall of that *Di-metrical Enemy* of the Kingdom of Christ, the *Antichrist*, and his *Antichristian Church or City*, to such a Degree, that the *Kingdoms of the World* shall be proclaimed to be the *Kingdoms of the Lord*, and of his Christ. For the Truth of God will certainly hasten the one with the other.

9. We have Great Reason to hope a Great *Enfranchisement* and *Conversion* of the *Eastern Christians*, and of those Churches at the same Time, however *Antichristianiz'd* now.

5. It is also most hopeful, The Great Victories granted to the Army of the *Christian Name*, however *Antichristianiz'd*, will move the rest of the *Ten Kings*, who have till that time given their *King-*
 14. *dom* and *Power* to the *Beast*, to hate the *Whore*, to make her desolate, to burn her *Flesh with Fire*, even
 17. that *Woman* who sits the *Beast*, and that then the words of God will be so far fulfilled, that they shall and will do it by the Time appointed; of which every Victory over the *Mahometan Powers* is a fresh Pledge, seeing that must be done ere the *Mahometane Empire* pass away from being the *Woe* as under which the *Grecian Empire* continues to this day extinct.

1. There is a Great Judgment remains at the Kingdom of Christ to that *Rest of Men*, who repented
 9. not at the killing the *Eastern third part of Men*, and all along to that Judgment, viz. when the
 11. *Beast* and *False Prophet* whom they serv'd, are cast into the *Lake*, They shall be killed with the
 21. *Sword* of him that Rides in Triumph to his Kingdom.

2. By the Year 1697, These Great Things shall be in motion the *Tenth of the Great City* then falling, the *Mahometan Woe* passing away, and the *True Christianity* Rising into *Glory*. And they are described as most near and close together.

23. If there can be any mistake in this foregoing Account, or that God is pleas'd to shorten this *ag-*
 end of time (as the *Turkish Fall* seems to be even on the *Wing*) yet being fully assur'd; All must
 6. come to pass together; although I fear, they cannot be sooner, then that 1697: Yet I heartily say,
 1, as the Prophet *Jeremy* in a like Case, Amen. *The Lord hasten it*. But with much more Confidence
 with according to the 1260 Days that will be Accomplished in the *Desolations* of the *Witnesses* and the
 7. *Woman* his Church at that Time; I desire my self, and humbly and earnestly desire all the *Servants* of God that we may set our selves by Prayer and Supplication with Fasting and Sackcloth and
 Ashes, that he would then Do and defer not, to make his Church a Praise in the Earth. Amen.

A

SCRIPTURE-LINE of TIME.

CHAP. I.

A Settlement of the Line of Time upon the Remarks Sacred Writ hath ennobled the Beginning and the End of that Line with ; And the Arguments deducible from thence.

HAVING by way of Introduction presented the *Line of Time*, as it is given in Scripture, and the general Proof of such a Line ; and that it is not only lawful, but a Duty to search for it ; I now Address my self to the Particulars from first to last, according to the Order laid down in the Positions, that I may shew how each is founded in Scripture.

And that which first offers it self is, to settle those Two Points, of the *Beginning*, and of the *Ending*, as the Points *FROM WHICH TO WHICH*, (as every Line must have) upon as Grand and Illustrious Characters as I can ; then the Intermedious space upon which the Line is carried, with the Embossments of the several Joynts, by which the Line is not onely continued with it self from the *Beginning* to the *End*, but made more Notable and Ornamental ; For All these Things do as much contribute, and concur to the not Aggrandizing solely, but also Assuring, There is such a Line of Time.

Let us therefore place our Considerations upon these five things ;

1. The Description given us in Sacred Story of the Beginning and its Excellent State at the first *Sabbatism*.

C

2. The

A Scripture Line of Time.

2. The manner how the Creation laps'd from the excellent state of that *Sabbatism*, and by what Temptation.

3. The Descriptions of the state of *Restitution*, or of the lapsed Creation recovered and restored to its last blessed *Sabbatism*.

4. The *Inter-sabbatical* state between the Lapse and the Restitution in the true Exposition and Interpretation of it according to *sabbatical symbols*, and how they depend one upon another.

5. The several Symbols of Correspondency that the *Beginning* and the *End*, the first state, the *Lapse*, and the *Restitution*, the first and the last SABBATISM, and the Fall to the *Inter-sabbatical* State, have one to another; and how the several Joyns have Engravings of mutual Respects one to another. By all which will be seen, what is deducible from them for the arguing and assuring a Line of Time.

I. The Descriptions of the *Beginning*, and its excellent State, are thus given.

1. The great Wisdom, Power, and Glory of God, were so display'd in the Creation, that every thing was upon his Review *good*, and *very good*, and he *blessed* the whole and every part as *so good*, Genes. 1. 31. c. 2. 1. &c.

2. There was not so much as the whisper of any Curse or Death throughout that State, as inherent to it, but what was given as a Guard and Terror against Apostacy from it, and which should not by any means affright or discompose humane Nature in the present Enjoyment. Genes. 2. 8. to the end.

3. Humane Nature in *Adam* was in a state of Uprightness, Integrity, and Perfection, without sin or blame before God, prepar'd to do his Commands; and there was a continual free Entercourse betwixt God and him, and consequently as high an enjoyment of God, as a state on Earth could receive. Genes. 2. 19. &c.

4. There was, for the continual propagation of Mankind, that honourable and solemn Institution of *Marriage*, made by God

God himself; great in it self, and yet much greater, as a *grand mystery*, and (in a large sense only, and in that first Institution only) a Sacrament prefigurative of the Marriage betwixt *Christ* and his *Church*. Gen. 2. 24.

5. The first Parents, *Adam* and *Eve*, were placed in a supreme seat of Honour and Pleasure, prepar'd immediately by God; viz. the *Garden of Eden*, or *Paradise*, planted with the *Tree of Life* in the midst of it, watered by a living Stream flowing through it, and then disemboguing it self into the several Parts of the World, and particularly enriching the *Land of Gold* and *Pearl*. Gen. 2. 8. &c.

6. *Adam* was install'd by God into an august *Dominion*, over all the Creatures, presenting themselves in token of Homage before him, and receiving *Names* from him. Gen. 2. 19.

7. There was the high and memorable Institution of a *Sabbath*, peculiarly blessed by God, and ballowed by him, as the day of his Rest from all the Works of Creation; to which Sabbath six Evenings and Mornings were predated, and beyond it no Account of Time succeeding it, as a symbol of a blessed State here in the World first, and of eternal Blessedness after it, which by the Fall became most of all a Type of the Sabbath of Restitution of both those Sabbatisms, and of both which the *Tree of Life* was an Assurance also. Gen. 2. c. 1. 2.

8. In this first State, the Kingdom of God and of the eternal Word was entire and universal; the *Morning-stars sang together*, and the *Sons of God shouted for joy*. *Adam* and *Eve* were in *Paradise* under the favour of God, of the Son of God the increated Wisdom, whose Delights were with the sons of men, Job 38. 7. Prov. 8. 31.

How long this Kingdom continued in this inviolate state, is not made known to us; but, that there was a Sabbatism begun, in which God saw All was very good, and blessed All, is expressly assured to us.

2. I come therefore to the second thing, viz. the Manner how the Creation of God laps'd thus from its Perfection, Righteousness, and Glory:

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And this the Scripture, without making known to us the occasion of the Fall of Angels, imputes to *Satan* and his *Angels*, who *leaving their first Estate*, and not *keeping their own Habitation*, were cast *from Heaven*, and under the disguise of the *Serpent*, the most subtle of the *Beasts of the Field*, became the Tempter and Seducer of Man from his Innocency, and Obedience to the Divine Precept, and his Faithfulness to the Gracious Covenant founded in that Obedience, *Gen. 3. 1. &c. John 8. 3, 4.*

And here it was the Kingdom of *Sathan* had first a Date of Liberty to Try to set it self up, and so hath continued to this day to do so, and shall continue till his chaining up at the *thousand years* Kingdom of Christ; yet continually subject to the Divine Control, and to be bruised by the *Womans Seed*.

3. Now let us behold the Descriptions given us by Divine Prophecy of the State of *Restitution*, or of *All things restor'd*, *Acts 3. 19, 21.*

1. The same Infinite Wisdom, Power, and Glory of God, that were display'd in the first Creation, shall in the same, and much ampler manner, be seen in the *New Creation*; And therefore it is said, *Behold, I create all things new*: and particularly, *New Heavens*, *viz.* understanding them not of the Heaven of Heavens wherein God dwells, and where Sin had no Abode, but of the Heavenly Places or Air where Spiritual Wickednesses dwell; and a *New Earth*, purg'd from all the Filth of wicked men so long upon this Earth.

2. There is an utter Exclusion of All *Curse*, *Pain*, *Sorrow*, *Crying*, *Tears*, and especially of *Death*. *Rev. 21. 4. and c. 22. 3.*

3. There shall be a state of Holiness, Purity, Perfection, and of a Free Communion with God; His *Tabernacle shall be with men*, and He *will dwell among them*, *Rev. 21. 3, 7, 8.*

4. The *great mystery*, and therein the Glory of *Marriage*, shall be celebrated betwixt Christ and the Church; so that Christ does, in a sense becoming so great a *Mystery*, leave his *Father's House* to unite himself with it, in a visible Appearance

ance for the Thousand years, and then will return with it into the *Bosom of the Father*, that God may be *All in All*, and yet the *Son* undivided from his *Spouse* for ever, *Revel. 19. 7. 1 Cor. 15, 28. John 17. 24.*

5. There is a Theatre of Glory, a rich and splendid City, the *New Jerusalem*, call'd the *Paradise of God*, with its *Tree of Life* planted along the *River of Life*. And this comes down out of Heaven, but not so low as Earth, but is the *New Heaven*, or *Heavenly City and Country*. And there shall be also a *new Earth*, wherein dwells *Righteousness*. *Rev. c. 21. c. 22.*

6. A *Second Adam*, Lord of the Creation, and having in Subjection this *World to come*, shall then appear, and All his *Seed* which God hath given Him, in the same state of Glory and Dominion with him, *1 Cor. 15. 45. Heb. 2, 5. &c.*

7. There is the Renewing of that *First Seventh-Day-Sabbath* in that *Sabbatism* that is said to remain to the People of God; the *Sabbatism* of a perfect Cessation from all the unquiet, changeable, and unholy state that hath been, so that, *Time* of that kind shall be no more; but a most quiet, permanent, fixed state of Holy Time, like that *Adam* should have enjoyed, if he had continued in Innocency; upon which follows the perfect Abolition of All Time, or the *Sabbatism* of *Eternity*, into which *Adam* was also to have been translated from the *Sabbatism* of the *Creation*, *Heb. 4. 9.*

8. And in Opposition to that state of *Sathan's Kingdom*, at liberty to set up for it self, and Man falling by the Temptation of Evil Spirits, They shall, in the *passing away of the Heavens*, and the melting of the *Elements* with a *fervent heat*, and the *Earth* and the *Works of it* being burnt up, be dislodg'd from those *new Heavens* and that *new Earth*, wherein *Righteousness* shall dwell, and chain'd and Seal'd up in the bottomless Pit, for the whole *Sabbatical thousand years*. And then shall not onely the *Sons of God*, and the *Morning-stars*, and all *Creatures* in *Heaven and Earth*, but under the Earth, shall sing the *new Song* to him that sits on the *Throne*, and to the *Lamb* for ever and ever, *2 Pet. 3. 10, &c. with Rev. 20. 1.*

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Let us next set in view the *Inter-sabbatical* state, or the state between the Lapse and the Restitution, that it may be compar'd with, and expounded by the *Sabbatical* Symbols ; and it may be distributed into these three Proportions.

1. The Blessings of the Creation, granted to Mankind in general, (which are upon the Right of the *second Adam* vouchsaf'd, as Redundancies of his Grace and Merciful procurations for Humane Nature, as He himself became the *Seed of the Woman*) may be compar'd to the *Six Days* of God's creating the World, and bear some Proportion therewith, *Exod. 20. 9, &c.*

From hence spring all the Arts, Learning, Politics, Laws, Governments, the Negotiation and Husbandry in the World, and the Blessings upon them, which we call Earthly Blessings, and are according to the Order of Creation.

2. There are the Enjoyments of the Servants of God, in the Advancement of his Worship, the Truth of his Word, the Honour of his Name and Service, and in all Spiritual Blessings, in which their Hearts are lifted up above this Earth and World, into the nearest Communion with God. And these Enjoyments bear a Resemblance to the *Sabbath*, and *Rest* of God from the *Works of Creation* ; especially when they are allowed with any measures of Earthly Peace and Prosperity, either in the Times of the Old or New Testament, *Isa. 58. 13, 14.*

These make the state *Inter-sabbatical*, or interspers'd with *Sabbaths* between those two great *Sabbatisms* of *Creation* and *Restitution* ; of which all the *Sabbaths*, given in Scripture, are Representations, Seals, and Seasons.

3. There are many Great and *Counter-sabbatisms*, or States contrary to the *Sabbatical* States, all over the World, and even upon that part of the World where *Sabbatisms* are most to be expected, *viz.* within and upon the Confines of the Church of God ; And these *Counter-sabbatisms* arise through the Craft, Power, Tyranny, and Usurpation of Sathan, Twining himself about the Princes and People of the World, even those

those who profess themselves to be the Sons and People of God : and turning Princes and People into wild Beasts, Emblems of himself, the *Roaring Lyon*, and Destroyer, the *Old Serpent*, and *Dragon*, and therefore styl'd so by God, when their Idolatrous Rage and Persecution interrupts the Purity, **R E S T**, and Peace the Kingdom of God and its *Sabbatisms* require, 2 *Thess.* 1. 6, 7.

4. This *Inter-sabbatical* State is then so styl'd, both as it lyes between the two Great *Sabbatisms*, the First and the Last, and as it is mixed of that variety of Times ; Sometimes in the Purity and Peace of the Church of God, somewhat near *Sabbatical* ; sometimes in the Loss of that Purity and Peace, *Counter-sabbatical* ; in Agreement whereunto, the Observation of both the *Patriarchal*, *Jewish* and *Christian Sabbath*, have been sometimes under clearer, and more illustrious Celebrations, and sometimes under Silence, Intermissions, Loss, and Violations.

5. Upon account of these Two Great Terms, viz. the *First Sabbatism*, or Term, **FROM WHICH** ; and the *Last Sabbatism*, or Term, **TO WHICH** ; arises the *Line of Time*, measuring that space between ; and the Joynts of that Time throughout are Engraven with *Sabbatical*, or *Counter-sabbatical* Monuments, as will be seen all along.

C H A P. II.

Giving Account of the several Symbols of Correspondency, that the Beginning, and the End, the First and the Last Sabbath, and the Fall to the Interfabatical State, have one to another, according to the Fifth Particular in the fore-going Chapter, and the Argument from thence deducible to a Line of Time.

THese Great States themselves being thus described, I come now to present the correspondent Characters of the *Beginning*, and of the *End*, and of the manner of the Fall from the *Beginning*, and of its Excellent State, and of the *Restitution* of the *Creation* to that its *First Beginning*, which shall be at the *End*; and that I may do it more distinctly and remarkably, I place this particular in a distinct Chapter.

And in the first place, I think it remarkable, that God, and Jesus Christ, the Eternal Son of God, as inclosing these two Points, the *First* and the *Last*, within Himself, says, *I am the Beginning and the End, the Alpha and the Omega, the First and the Last.*

And then, that by the composure of the sacred Volumes, one is set at the Beginning, the other at the End; *Creation* or the *Stasis* at the Beginning of *Genesis*; *New Creation*, or the *Apocalastasis* at the End of the *Revelation*.

These Things being thus premised, we may thus arrange the one against the other.

The Beginning. Gen. I. 1.

In the Beginning was the Word, without which was not anything made that was made, 1 John 1. 3.

The End.

*It is done, Rev. c. 16. 17.
It is done, c. 21. 6.*

*The faithful and true Witness, the beginning of the Creation of God, who appears at the New Creation, saying, Behold I create all things new, Rev. I. v. 5. c. 21. 5, 6.
God*

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The Beginning, Gen. 1. 1.

God created the Heaven and the Earth, Gen. 1. 1.

The Evening and the Morning were the first, second, third, fourth, fifth, sixth Days leading to the Sabbath, Genes. chap. 1. chap. 2.

The Heaven and the Earth, and all their Host, was finished, Gen. 2. 1.

And God rested the seventh day from all the work that he had made, Gen. 2. 2.

There was no Evening to the Sabbath either before or after it in the Hist. Gen. 2. 2.

The first Adam Lord of the World, and Father of Mankind, Gen. 2. 20. &c.

Marriage of Adam with Eve, Gen. 2. 21.

The Garden of Eden, with the tree of Life in the midst of it, Gen. 2. 8. 9.

A River went out of Eden to water the Garden, Gen. 2. 10.

From thence the River parted into four heads, watering the Earth, Genes. 2. 10. 11.

The End.

It is done, Rev. c. 16. 17.

It is done, c. 21. 6.

And I saw a new Heaven, and a new Earth, Rev. 21. 1.

Twenty three hundred Evenings Mornings; the Vision of the Even. Morn. reaching the last Sabbatism of the Paradise of God, and Satan bound, Dan. 8. 14. with Rev. 20. v. 1. c. 22.

And he said unto me, It is done, behold I create All new, Revel. c. 21. v. 5, 6.

There remains a Sabbatism for the people of God, Revel. chap. 4. vers. 9.

There shall be no Night, Rev. chap. 22. 5.

The World to come, of which we speak in subjection to Christ the everlasting Father, or Father of the World to come, II. 9. 6. with Heb. 2. 5.

The mystery of Christ, and of the Lamb's Wife, Rev. 19. 7.

The tree of Life in the midst of the Paradise of God, Revelat. c. 2. v. 7.

The river of Life, clear as Crystal, proceeded from the Throne of God, and on either side was the tree of Life, Rev. 22. 1, 2.

The Waters of the New Jerusalem issue toward the East Country, and whatsoever liveth, wherever the Waters come, shall live for ever, Ezek. 47. 9.

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A Scripture Line of Time.

The Beginning, Gen. 1. 1.

The Gold of that Land was good ; there is Bdellium, and the Onyx stone, v. 12.

Adam became a living Soul, and Eve the Mother of all living, Genes. 2. 7.

No Pain, Sorrow, Curse, nor Death before Sin, Gen. c. 1. c. 2. c. 3.

The Serpent, Genes. 3, 1, &c.

He drove the Man out of Paradise, having broke the Command, and plac'd against him Cherubims, which as a Flaming Sword turn'd every way to keep the Tree of Life, Gen. 3. 22, &c.

Thou shalt dye the Death, Genes. 2. 17.

The Seed of the Woman

Shall bruise the Serpent's Head, Genes. 3. 15.

Thus concentre Creation and Restitution, and Jesus Christ the Eternal Son of God, Son of Man, appears Sovereign in Both.

The End.

It is done, Rev. c. 16. 17.
It is done, c. 21. 6.

The City was of pure Gold, and the Foundations garnish'd with all manner of precious Stones, Revel. 21. 19.

The Lambs Book of Life gives a right to the New Jerusalem, in which are written all the living ; Rev. c. 13. 8. with 20. 12, 15. and c. 22. 19. and Esa. 4. 3.

There shall be no more Pain, Crying, Tears, Curse, nor Death, Rev. 22. 3.

That old Serpent, Revel. 20. 2.

At the twelve Gates twelve Angels ; therefore Blessed are they that do his Commands, that they may have right to the Tree of Life, and to enter through the Gates into the City, Revel. 21. 12. with c. 22. 14.

The second Death, Rev. 20. 14.

The Son of the Woman, the Manly Birth, caught up to the Throne of God, Revel. 12. 5.

The Serpent bound, seal'd up in the Abyss, and at last thrown into the Lake for ever, Rev. 20. 1, &c. v. 12, &c.

Now

Now from these Correspondencies may be argued,

1. That seeing these Correspondencies are visible, and undeniable, as being of such an undoubted Similitude and Resemblance, and of a Cognizance so parallel, that they cannot be in vain; and which so naturally and necessarily invite us to a Compare of one with the other; it seems very Demonstratively to follow, that such as was the *Beginning*, such shall be the *End*, and that it shall be much more stable and Lasting; For it shall be a *thousand years* of even uninterrupted Holiness and Happiness, and then succeeded by an Eternity of Life, and Blessedness, as the *Eighth Day Sabbath* followed the *Seventh*.

But that It cannot be the State of, or after the *last Day of Judgment*, is also most Demonstrable; for seeing *New Heavens* and a *New Earth* are certainly intended for some Continuance and Duration; and that no less than of the *thousand years*, to which, as in its due place they shall be prov'd to be coeval; they cannot be prepar'd for the *last Day Judgment*, or the *last of the dayes of the Son of Man*; for when this *white Throne* appears, and *He that sits upon it*, All *Heaven* and *Earth* fly away, and so much as a *Place* for them is no more found; but when the *old Heaven* and *Earth* pass away, *New* immediately succeed, so that place is found for them: The *white Throne* is therefore an Emblem of a perfect Blank, or Annihilation of all the *Worldly State* even of *New Heavens* and *Earth*; when *Christ* is about to render up his *Throne* and *Kingdom* to *God*, and the *Father*, and *God* will be *All in All*: And that we may know the very *Time* of delivery up of the *Kingdom*, the *last Enemy* *Death* is *subdued*, and he that hath the *Power* of it, even the *Devil*. 1 Cor. 15. 25. with Heb. 2. 14. and Rev. 20. 10.

2. I argue, All *Ages* are comprehended, All *Persons* are enfolded, because these *Descriptions* of the *End*, and its *Happiness* on one side, and of its *Misery* on the other, are in such terms, and manners of *Expression* that were made use of in the *Beginning*. The very same are made use of again in the

the End that were us'd in the Beginning, viz. the *Paradise of God*, the *Tree of Life*, New, unsullied, *undefiled Heavens* and *Earth*, the *Water of Life* running through the *Paradise of God*; so the *Second Death*, or *Dying the Death*, *Curses* or *Plagues*, the *Serpent chained up* and *thrown into the Lake*; These I say are so chosen, that it may be known they are not Figurative, nor particular to Persons of any Time, and to be onely fulfill'd at some certain Time, or according onely to the General Tenor of Prophetical Expressions, but being Extant at the very *Beginning*, and Rising up again at the Last *End* of Things, what can be more pregnant to represent the Enfolding and Enveloping the whole Community of Mankind in the Happiness, or the Misery, from the very *Beginning* to the *End* of Time, and then the swallowing up of whole Time, and all the several Persons of it in Eternity; Those found among the *Living in Jerusalem*, in Life, and the *Dead cast into the Lake of the second Death*.

Argum. 3. I have concluded upon it, as most evident, that the true State of *Sabbatical Time* was lost from the very Beginning of it, and that a State of Time, that was at the Highest, and best parts of it, but *Intersabbatical*, or sprinkled with some *Lucid Intervals*, *Lightsome Respits* of purity, and peace, in resemblance of the first *Sabbath* ensued; and for the most part *Counter sabbatical*, or of a very contrary temper to that *Sabbaticalness*, viz. full of Impurity and of Trouble to the Servants of God, and that the Course of Time was to run so for near six Thousand years, as from *Sabbath to Sabbath*, the *Sabbath* at the Beginning, or *First perfect Creation*, and the *Sabbath* at the *End* or *New Creation*.

I beseech due Consideration therefore, whether there could be a more Emphatical, Expressive Designation of *Time*, according to this Supposition I have insisted upon, then that the last part of *Time* should be so solemnly called, *Time*, *Times*, *Half a Time*, and then that after that *half Time* it is so solemnly sworn, *Time shall be no more*, except so much as for the *Finishing of the Mystery of God in the days of the seventh Trumpet*.
Now

Dan. 7 25.
Dan. 12. 7.
Revel. 12.
14. with
Revel. 10.
6, 7.

Now it is true, the words us'd for *Time, Times, Half Time*, are such both in the *Chaldee, Hebrew, and Greek* as speak *Time* with particular *Season* or *Opportunity* for the *Bestian* or *Antichristian Kingdom* *, and the word us'd for *TIME* being *NO MORE*, is a larger word, and such as comprehends all *Kinds of Time* as it now runs. * *Kalos* Θ.
Χρόνος Θ.

But because when ever there is *Season*, or *Opportunity*, there must be *Time*, of the General sense of *Time*, and that it is so expressly said, *Time shall be no more*, but that of *Fulfilling the mystery of God in the seventh Trumpet*; How agreeable is it? That *TIME* in the main or Current of it from the expiration of the *First Sabbatical Time* at the *Fall* shall be then at an End, and that a Course of the *Sabbatical Time* of the *New Creation*, during the space of a *thousand Years* shall then come on: For seeing there must be such a *thousand years*, and that it is yet sworn, *Time shall be no more*; it plainly shews, the *thousand years* are *Time* of another nature, and not to be call'd *Time* of the same Rate; For it is indeed the *Sabbath*, the *Holy Rest of Time*, the holy, level, smooth, even state of *Time*. Rev. 20.
v. 2. &c.

And though it is true there is a little Spong of *Time* after the *thousand years* of *Sathans* loosing, yet in regard of the long Intermission of the *thousand years* of another Species, or Form of *Time*, and the shortness of that after Spong, and that perfect *Eternity* razing out all *Time* succeeds immediately; it is justly so sworn, *Time shall be no more*.

Seeing then *Time* in this its last part is so branded, as it were, with its Name, *TIME*, to make which more remarkable It is call'd *Time, Times, Half time*, though with an intention of giving the measure of set *Time* or *Opportunity* to its purpose, as is shewn in its proper place. Seeing also when *Time, Times, Half time*, are thus mention'd in *Daniel*, there immediately follows a description of the Kingdom of Christ, and that in the *Revelation* of the *Mystery of God*; It is said, *It shall be finished*, and *Time be no more*; it most fairly signifies, the *Kingdom of Christ* is that *Mystery* to be fulfill'd, even the
Times

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Times of Restitution, of new Creation, and of the Sabbatism that remains to the People of God, of which, by compare of Scriptures, all the Prophets of God have spoken since the World began; and that therefore the thousand Years, in which All is so finish'd, are Time so much of another Form, or Species, that, as hath been said, Time is justly sworn to be no more when that comes.

Now that this *Kingdom of Christ*, this *Restitution*, this *Sabbatism*, this *New Creation*, this *Mystery fulfill'd or finish'd*, cannot be after the *day of final Judgment*, is made most evident, by considering first, That All These are to have a particular Duration for the *thousand Years*, for That stands at the end of all: but, as was said, *Eternity* erases and blots out all *Time*, even as the *white Throne* blanks all, even the *New Heavens and Earth*, All below the *Heaven of Heavens* in which God dwells, with Annihilation, or *flying back* into the state of nothing; and the *Kingdom of Christ* is then *deliver'd back to the Father*, that God may be *All in All*; as is to be shown.

And farther, the *Day of Judgment*, simply taken, cannot be call'd the *Mystery of God*, seeing it is a Principle written in Natural Conscience, and clearly held out in Scripture; nor is it a *Mystery* so peculiarly *spoken of by the Prophets*, seeing it is much more clearly spoken of by the *Lord and his Apostles* in the plainest doctrinal way, in the New Testament, but as it is thus stated out of the *Prophets of the Old and New Testament*. It is indeed a *Mystery* that Men will not *believe* though it be *told them*; and it will make way especially for its own Belief by it self; for when the *Son of Man cometh*, shall he *find Faith on the Earth* concerning his Coming? *Luc. 18. 8.*

Argum. 4. If there be such a *Time of Restitution*, such a Revolution from Point to Point, from the *first Creation* perfect in its *Sabbatism* to that State again after so long a Lapse and *intersabbatical* State; it is high arguable, There is a *Line of Time*, reaching from Point to Point; for no wise and grave History ever treated Matters from one eminent Point to an answerable eminent Point of Revolution, that did not
account

account exactly the space and spaces of Time, if it were any way possible to be done, from such Point to such Point.

Now it is most evident, The *first Creation*, and the *Restitution*, are two Points of greatest lustre; that these are *spoken* of by all the *Prophets* since the World began; That there hath run, and that there is yet running, a great space between them; That the Scripture gives the most holy, wise, venerable Account of Things, setting an example to all Writings in the World; That it is able, as well by *History* as *Prophecy*, to give the exactest Accounts of Time.

If therefore any measures of Time can possibly be found that can extend from one Point to the other Point, however mystically and prophetically, They are to be taken hold of, and applied to the Line of Time; and it is no Bar to them, That they are *mystically* and *prophetically* expressed, for so They are to be express'd, for It is the *Mystery of God*, and therefore the Times relating to it must be *mystically* express'd; else it would cease to be a *Mystery*. And it is even to the very Time it self of *Restitution*, *spoken of by the Prophets* from the *time of Creation*, the two Points so often mentioned; and so must be expected to be spoken of after a *prophetical manner*, and the *Line of Time* given so too under *Figures*, *Types*, *Veils*, and *Cypher*, and not plainly, which were not according to the Nature and Usage of *Prophecy*.

Argum. 5. What greater Assurance can we have, that the whole Line of Time is from *Sabbath to Sabbath*; and along *Inter-sabbatical Time*, wherein the *Servants of God* of all Times are comprehended, then that *Discourse of the Apostle's*, *Heb. c. 3. and 4.* to the *Jews or Hebrews*.

His whole Exhortation through the third Chapter, is, as in prospect of a new *Sabbath*, and *Canaan*, or *Land of Rest*, to be given together, as the first *Canaan*, and the *Sabbath* then erected upon it had been to their Fathers; wherein the *Jews* therefore had some particular and peculiar Concern, though not exclusive of other Believers, upon which he urges so strongly, and so severely, the *Hearing the Voice of Christ*.

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Christ offering that Rest, lest they Fell after the same Example of Unbelief, and mis'd that Rest, as their Fathers had done, in that great Case of the Wilderness, devouring the Unbelievers, e're they reach'd the Land of Promise.

In the fourth Chapter, He positively Asserts the same Promise of Rest, evangeliz'd or preach'd to the Servants of God under the Gospel, that had at any time been offer'd in the whole Book of God, and asserts, that They who believe are All to Enter that Rest, and the Disobedient to be shut out.

To prove this, He passes through all the Rests spoken of in Scripture, and shews, They were not effectual, nor comprehensive enough to give the Sabbatism intended; but that It still remains to be given to the People of God; and therefore could be no more than Types, Shadows, and Fore-runings of it.

For the REST of the Works finish'd in order to the First Sabbatism of Creation was not so, either effectual or comprehensive. For the Rest of Canaan was propos'd, and the Sabbath instituted, although the Works had been finish'd from the Foundation of the World, and that thereupon the Sabbath of the Seventh Day was first Instituted.

Now if That had been either effectual, or comprehensive, It had been in Being at the Time God said to the Israelites in the Wilderness, If they shall enter into my Rest, and had forestalled that dreadful Menace, for they had been in possession of it already.

Nor was Jesus, or Josuah's giving them Rest any more either effectual or comprehensive; For if it had, David in Foresight of such a Rest to be more effectively discover'd, and brought into the real possession of the true Believers, and Obedients, had not spoken so movingly, as He did, to the Israelites of his, and of After-times, to the very day of Christ, to hear his Voice; so that the Apostle takes it up and propagates it, as most Apposite to his purpose in his Time, and with a strange and necessary Implication, That it would be in Force, and not grow Obsolete, till that Sab-
batism

Sabbatism it self shall make it out of Use by its very Enjoyment.

For can any one suppose, such a *Sabbatism* hath yet, since this Discourse of the Apostle, appeared, that might draw within it self, and its Fruition, the Servants of God of all Ages, and that hath put an end to any further propagation of the Servants of God. For as long as there shall be any Servants of God, it must remain to them, all they are in a possession of it.

Now from all this, arises to our main Argument this Connection of Strengths.

1. That a *Sabbatical Character* hath pass'd all along upon, and invested the Course, or Line of Time, from the First *Sabbatism*, when the Works of Creation were finish'd at the Foundation of the World, to that which remains to, and shall comprehend all the People of God.

2. That a *Canaan, a Land of Promise* and especially and most eminently a *Paradise* answerable to the first Original, and Exemplar *Sabbatism* must be together with that *Sabbatism* that remains to the People of God.

3. That the State of Holy Souls above cannot be this Rest, for that always was, and at every moment is ready to receive the People of God. All the Patriarchs, David, the Apostles, the Martyrs, as Steven, found it ever open, as they dyed, to Enter into, and there needed no such Adjournment of it from Age to Age, seeing it was in every Age alike.

4. There can therefore be no such Comprehensive *Sabbatism* but that of the Resurrection, wherein the whole Body of those, who have all along from the First *Sabbatism* to this remaining *Sabbatism* believ'd and obey'd, shall meet; But if Scripture declares a First Resurrection of the Eminent Martyrs, most signally, who have not receiv'd the Mark of the Beast, and the Reign of a thousand Years in it, and together with them, of Daniel, and all the Wise among his people; and as Christ tells us, of Abraham, Isaac, and Jacob; and that by a general Promulgation, It is said, Blessed and Holy is every

Luc. 20.

37.

one that hath a part in this Resurrection, as every Saint with Christ, whom he will bring with him, shall have, and that this is a Paradise State: [For it hath a Tree of Life, and Water of Life, and therefore by necessary Connexion a Sabbatick State,] and that there shall be a new Creation at the same Time, a new Heaven, and a new Earth, a new Land of Promise, wherein righteousness and righteous people shall dwell; This Will, and This alone, can Answer all the Types and Prophecies, and drink them up; and therefore This alone is the Sabbathism which remains to the People of God, to which, Christ, God with us, will come, and all his Saints with him, and to which the Righteous all along the thousand Years on Earth, shall be caught up, till all be in the Sabbathism of Eternity, Reunited so into God; as that He shall be All in All.

Zech. 14. 5.
1. Thes. 4.
17.

5. Seeing there are such Accounts of Time intimated by the Apostle from the Creation to the Time of the Wilderness, from the Wilderness to David, from David to Christ, and still going on to that Sabbathism, we may well conclude, There are exact Limits of Time kept, and given by God in his Word, to which the Apostle Refers, when he says, Again, and Again; and speaks of a Limited Time, which Limits make up the Line of Time we are now in pursuit of.

Heb. 4.

Now because I have observ'd; These two Points of Creation, and New Creation, or Restitution, upon which I lay so great weight, are Sabbathisms; and that the whole Line of Time is so engraven with Sabbatical Characters, as the Apostle hath represented it; I think it necessary to search the whole Nature of Sabbathism in brief, as far as by Scripture, or Scripture Reason It may be done, and to shew how It may comport with our great Purpose; and this I will endeavour according to the several Elevations of the Sabbatical State, before, and after the Fall, till Moses; from Moses till Christ the Land of Sabbath; from Christ till His Great Sabbathism, into which He, and His People enter, and cease from the whole Toyle and Works.

Works of the Inter-sabbatical State, when God did from His
Heb. 4. 10.

First then the Pure, and Primitive Sabbath of Creation could be no less to Adam, than a Pledge, Seal, and Sacrament of the Continuance of that peaceful and excellent State of the Creation, when God saw it very Good, and ended it, and rested on the seventh Day, and Blessed and Sanctified it, because He had ended his Work, which he made.

And also that Adam himself, whom God had made in his own Image, and peculiarly Blessed, as under Himself, Lord of this lower Creation, should continue in that his Blessed and Lordly State, while, and so long as He continued in the Holy State wherein God placed him, with Uprightness, and Integrity of Obedience.

For the Approbation. God gave the order of Creation, and the Institution of a Sabbath upon it, wherein Adam was after Gods Example to be Glad, and to Triumph in the Work of his Hands, and to Bless Him with Praise, and Thanksgivings, as is so plainly signified in the Song or Psalm for the Sabbath, *Psal. 91.* All this had been an Illusion of his Excellent Creature, if God would Arbitrarily, and of Pleasure without Sin, and without procedure of Justice have shaken that beautiful Frame of Things, or Man, the Corner Stone, then, of it.

2. The Sabbath of Creation was a seventh part of Time, taken out of the whole mass of Time, a portion of Time ear'd out after the six days of Gods work in Creation, and his Rest on the seventh, that must needs indent so far with the morality of setting apart to the Lord of our Time, a sufficient Time for his Service, a sufficient Time of duration, and continuance in his Service at once, and together, a Time of the most notable and commemorative Character; (as the Perfection of Creation and Rest from it was;) That to them who know the History of Genesis, as Divine, It can be no less than Rational Moral, though not of it self Cognisable by the Light of Nature: For therein Adam was to make the most close, and immediate, the most uninterrupted and undisturbed Attendance

upon God for Communion with him, and as much separated from the material Creation, as was possible for a Creature of this World to be.

3. But that wherein the very Top-point of the Primitive Sabbath consisted, and in which the Sacred History is most express is this: that God blessed the Seventh Day, not because He had perfected the Work of the six days, though not lessening or excluding that, but most precisely, and especially, because he had in a sense becoming Divinity Rested, and retir'd Himself from the Material Creation to the Enjoyment of Himself in himself, and in the pure Heavenly state; so that the Sabbath was together with the Tree of Life most rationally to be esteemed a Sacrament to Adam of a gracious remove from the State of Paradise here on Earth, after a perfect Time of Duration, (which we shall further understand all along to be the Cubical thousand years) to a Higher, Pure Enjoyment of the Creator in Himself, which must needs be much Higher than in his Creation; even as the whole Glory of Creation was removed from by God into the most Divine Rest in Himself.

2. When by the Sin and Fall of Man, all these Sabbatical Measures were broken; the Sabbath it self, and its Sabbatical Significations, and Uses had been utterly cut off from Man, if Jesus Christ, as the Son of Man, the Seed of the Woman, had not entered, not only as a Servant of the Sabbath, as Adam was, and as Christ Himself was as Man, but as Lord of the Sabbath, even of all and whole Sabbathism, as that Expression in truest and highest Sense imports, viz. As He, who was the Son of Man, was Eternally the Son of God, the Incarnate Word in Humane Nature, and so was Lord of the Sabbath.

Mar. 2. 28.

When therefore the Lord of Sabbath thus interposed to bear up Sabbathism, All the Intents and Purposes of it were preserv'd, as in Innocency, with this only (and which was indeed great) difference; that the Restful, Peaceful State from which Adam Fell, could not be restor'd, till his Head and Dominion, who set up his Kingdom through the Justice of God upon Adam's Apostasy by his Seduction, even Satans, that Old Serpents Head

was

was so bruised, that he might be bound for a thousand years; nor could the Sabbathism of a perfect Eternity of Life rise up till he was cast into the Lake. Now of the Sabbath of that thousand years, Christ is so supremely Lord, as God and Man, that he had Power to dispense what Proportions of it He pleas'd before hand in doing good, as He expounds Himself; It is Lawful to do Good on the Sabbath Day; and on that to choose; as the sign or symbol of the Restful State of Humane Nature; For the great intention of the Sabbath is the Rest, Peace, Happiness of Humane Nature, and therefore the Son of Man, the Redeemer and Restorer of it, as the Lord of the Sabbath, might do all the Good He pleas'd upon it, as made for man.

But notwithstanding, There is a long Tract of Time, a Time of about six thousand years, which is at the best, but *Inter-sabbatical Time*, sprinkled with the Light of some *Sabbatical Time*, as before expounded; but dark and gloomy, with many *Counter-sabbatists*, and much *Counter-sabbatical Time* of the Loss, both of the Purity, and Peace of True Religion; and upon this State of Time its Line runs from Sabbath to Sabbath, as was before expounded.

Now that All this signification of Sabbathism was from Adam derived to all the Holy Patriarchs, and was in use from Adam to Moses; the Divine Communication of the Knowledge of Creation, and its Sabbath, even as of Christ the Seed of the Woman to them, and that immutable Reason already assign'd, of Devoting Time to God, assures me, For till the Head of Sathan, the Old Serpent be bruised so, as that he shall be bound a thousand years, and till the Sabbathism of a perfect Eternity of Life rise to its Height, and his Head be so finally bruised, that He, All His Seed, and that Death, of which He had the Power, be cast into the Lake, Sabbath Days must be.

For God in Justice upon the Apostasie of Adam, seduced by this Sathan, the Devil in the Disguise of a Serpent, gave leave to him, as the Prince of the Fallen Spirits, to try, and to prevail to set up a Kingdom in the World, amongst the
De-

Deceiv'd Princes and People of Humane Nature also, as his Seed; Yet alwayes limited by God, and to endure as about *six thousand years*, each day of Creation being as a *thousand Years*, even till the *Sabbatism* of the World, according to that Account of a Day for a *thousand Years* should come about, and last its *thousand Years* also.

2 Pet. 3.
Num. 14.

For *Moses*, the *Man of God*, who writ the History of the *six Days* of Creation, of the *Sabbath*, of the *Fall of Man*, of the *Seed of the Woman breaking the Serpents head*, does also in the Psalm particularly Entitled to Him, and bewailing the coming in of Death upon the first Creation, and praying for this *Sabbatism*, foretell the Time, Psalm 90. on which follows the Psalm for this *Sabbatism*, Psalm 91. And as *Moses* canonizes a Day for a *Thousand Years*, so the Apostle *Peter* more expressly a Day for a *thousand Years*, and a *thousand Years* for one Day, when he writ of the *New Heavens*, and the *New Earth*; so that as God said in wrath to the *Israelites*, I have appointed you a Day for a Year, so in this case He seems to say, I have appointed you for each Day of Creation a *thousand years*, e're the *Sabbatism* you have lost Return with its *Sabbatical* state; and because after that *Sabbatism* run out, there remain'd an *Eternity* to be enjoy'd with God; *Sathan* though bound the *thousand years* of *Sabbatism* appears a small Time, filling up what was wanting of the sixth *Millenary* shorten'd, and decurtated by infinite Grace in Christ, as he says, *For the Elects sake these days shall be shorten'd*, and then *Sathan* is cast into the Lake, and the endless *Eighth-Day-Sabbatism* of *Eternity* ensues.

Thus whole Time is form'd and modell'd by Justice, yet mingled with, and at last summ'd up in infinite Mercy through the Mediator; For he overcomes, as he pleases, throughout *Inter-sabbatical* Time, much more perfectly, first in the *thousand years Sabbatism* of his Kingdom, and then most perfectly in *Eternity*.

And though the Mediator interpos'd immediately upon the Fall, yet in the Wisdom and Righteousness of God, the *Sathanic*

divine Power made its Experiment, though often broken, so creating *Inter-sabbatical* amidst *Counter-sabbatical* Time, till the *Sabbatism* again return'd at a Day for a thousand years, and then *Eternity*.

Now that all this signification of *Sabbatism* was not unknown to the Patriarchs from *Adam* to *Moses*, both, the Instruction *Adam* must needs be believ'd to give them, the Immutable Reason of Things themselves upon that Instruction, and the extraordinary Revelations, of which we shall find some Monuments in their so short History, do fully persuade and assure me.

For what *Moses* retriev'd, however by immediate Inspiration for the Use of the Children of *Israel*, cannot be suppos'd to be conceal'd from those Holy Persons, *Seth*, *Enoch*, *Noah*, *Shem*, *Abraham*; especially since the *Sabbath* Holy to the One God, and the One Mediator betwixt God and Man, *Jesus Christ*, the Lord of *Sabbath*, is so great an Ordinance of True Religion, and that the number *Seven* hath thereby been signaliz'd in Sacred and almost Universal Account.

3 When the *Sabbath* Came down into the Jewish and *Mo-saick* state It is most certain, It must have been Intermitted in the Long, and slavish Servitude of *Egypt*, (which would not allow a publick *Sabbatical*, either Rest or Exercise of Religion, so that a revival, or seeming New Institution must also be requir'd, though even as the Story represents it, not such a one, as argued the former Notices obliterated, as appears, *Exod. 16. 23*.)

But yet there was another, and a Higher Reason why its Institution was Renewed, and that was; They had the promise of the Land of *Canaan*, or Rest, a Land flowing with Milk and Honey, the Glory of all Lands; which as it call'd to mind by all its Blessings the State of *Paradise* at first, so It was a Type of the True *Paradise* to come, and of the *Sabbatism*, which remains to the People of God, which was to be given with it: For it was not that Rest, but it was only a Type of that Rest as is made evident by the Apostles Discourse before quoted::

quoted: Yet because it was ordained a Type of that Rest, It was enjoyn'd with that Rigor, and huge severity, to which the whole Pedagogy or School-mastership of the Law was attemper'd; so that they might not kindle a Fire; and such strict prohibitions were made terrible by the Death of him who gathered Sticks on the seventh Day; Numb. 15. 22.

Together with the seventh Day, was commanded the Observation of the Sabbatical Years, and of those Greatest of sabbatic Years, the years of Jubilee, or fiftieth Year, which was the eighth Year to the last preceeding sabbatical Year, (I except that which adhear'd to it, as the Jewish Sabbath to our Lords Day, or Christian Sabbath.) Now these were in further Confirmation of the Great Sabbatism of the Paradise of God, of which (as I say) Canaan was a Type, and also an Adumbration of the Eternal Sabbatism so closely joyn'd with it, even as the seventh day Sabbath so adheres to the Lords Day: And even these sabbatical Years were so strictly guarded with the Divine Displeasure upon the Omission, that the Account of the seventy Years of Captivity was, that the Land, might be satiated with Sabbaths, for so long as It lay desolate It kept Sabbath, as is said, 2 Chron. 36. 21.

Now of these sabbatical Years and Jubilees, I have continual Occasion to make Remarks: But It is most evident, the Reason, why God took such care of them as to sustain the People miraculously, while the Land kept Sabbath, and to give it a Full of seventy years Sabbatism, was for the Types sake, because That Land was so Great a Type of the Grand Sabbatism, and was to have so Great part in it.

At the Resurrection of Jesus Christ the Sabbatism of the Seventh Day passed off from that Seventh Day, ending the Fore-going Week, in which Christ sabbatized, and Rested in the Grave to the First Day beginning the following Week, on which He Rose, which Two Sabbaths united as Inseparably one to another in Sabbatickness, as each precedent and following Day in Time; which First day was also necessarily the Eighth day from the Sabbath last fore-going to them both: Parallel-

wise

wise to the *Years of Jubilee*, each of which adhering to the *Sabbatical Year* close joyn'd with it, was the *eighth year* to the *Sabbatical year* next Antecedent to them both.

And in this very *Sabbatical Time* of the *Lords Day*, at the Resurrection of Jesus Christ, All Sabbatism, and its significations, both Reflecting, and looking back on what was past in *History* and forward on what was to come in *Prophecy*, to Admiration met, that whole Sabbatism might be communicated to this *Lords Day*, and that there it might *Rest*, till All should be *fulfill'd* in the perfect *Sabbatism* of *Eternity*, that even, quiet Ocean of Bliss, where *Duration* and *Rest* are without all curle or wrinkle of Distinction.

For in this *Lords Day* met the *Seventh* and the *First-day-Sabbaths*, and their Sabbatism, incorporated one with another, and with greatest Justice; For when the *Sabbatism* of the *Seventh day* celebrating the *Rest of God* from the Work of *Creation* was to be chang'd; (as there were great Reasons of both Rational and Prophetic Sense, It should be chang'd) we shall immediately find no *Day* but the *First day* could be meet for the Succession, nor any Time fit for the Change, but when He *rose from the dead*, who had pronounc'd upon all the Legal Types of his Redemption, *It is finish'd*, and who by his *Rising* was declar'd to be the Son of God with Power by the Spirit of Holiness, and so Lord of Sabbath, and able to sanctifie the *First day*, as the Father in Him, his *Eternal Word*, (by whom he made all things, and in whom He rested, having made them) did the *Seventh*.

But that there were great reasons for the Change, we may thus observe;

I. When the whole *Sabbatical* state of *Creation* had been utterly lost, had not this *Lord of Sabbath* upheld it by the *Word of his Power*, and Grace, as the *Creator-Redeemer*, the *Creator-Mediator*, there is all Reason understandable, the Commemoration of *Creation* should unite with the Commemoration of *Redemption*, whenever the Work of *Redemption* was perfected so far, as by the *Resurrection* of the Redeemer;

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deemer, and that the Worship of the *One God*, and the *One Mediator* should joyn in one, of which *Mediator* it is said, *Let all the Angels of God worship him.*

Coloss. 2.

2. The *Seventh day-sabbath* was so deeply interested by Gods own Appointment, in the *Typical, Ceremonial, Jewish* state of *Figures*, that when that whole Frame was Antiquated and dissolv'd, it was agreeable, that *Seventh-day-sabbath* should also Fall with it, and consign its Morality to the *First day*, wherein the substance of all Types was so advanc'd, lest it should cast a suspicion, the Substance was not come, so Awful a Type yet standing.

3. The *Propheticness* of the Type, pointing to a truly *Sabbatical* state of the World, and also of pure *Israelitism*, and a more excellent *Land of Canaan* requir'd, that when that Impure and Earthly state was totally Falling in the *Jewish* Desolations, the *Seventh days propheticness* to that high purpose should be secur'd in the *Lords First day*, till its *Seventhness*, if I may so speak, should Emerge in the *seventh Thousand* of the World, and of the *Kingdom of Christ*; when also *Creation* it self should have its *True Sabbath*.

And on these Reasons we may well conceive it was, *Our Lord* had so many remarkable Disputes with the *Jews* on this matter of their *Seventh-day-sabbath*, because on such weighty Accounts, He intended to remove it to his *own day*, without any Injury to the chief Importances of the *Seventh day*.

For if it was chang'd, there was *no Day*, as we said, meet for the Succession, but the very *First day*, to which our Redeemer's Resurrection was adjusted by the Infinite Wisdom, Counsel, and Foresight of God, as the *due Time*.

1. For first; Here the *seventh* part of the last Weeks Time, that had just ended the Week, convey'd its just proportion of Dedication of Time to the *Lords Day*, with no more difference, than that on so great an occasion, a double *Sabbath* concurr'd, according to the Law of the double *Sabbatical year*, viz. of the *Sabbatical year* it self, and of the *Jubilee year*, which *Sabbatisms* also at this very Time attended (as in due place shall

(shall be shewn) this Great Sabbathism of the *Resurrection*, and of the *Lords Day*, viz. the *Sabbatical year* newly gone off, and the *Year of Jubilee* newly entred; both concentrating so Adorably in their Spiritual sense, in the *Death and Resurrection* of Our Lord Jesus Christ.

2. According to the exalted Spirit and Grace of the Gospel, the *First-day-sabbath* precedes the *Six days work* in Nature, and yet, after the First extraordinary and double Sabbath on so great occasion, follows it in Time, according to the Affignation of *six days to work*, and of a *seventh to a Holy Rest*. Thus both the certainty of the Gospel Grace gives that great Pledge of *Eternal Rest* before-hand, to assure us infallibly of it; and true Evangelical Gratitude is early, and before-hand in dedicating Time to God.

3. After the loss of the *Seventh-days-sabbatism* by Sin, and that a new Sabbath was given by the Redeemer, what Day so fit as the *First Day*, wherein the *Highest Heavens* and *Angels* are agreed to be created; when God commanded the *Light to shine out of Darkness*, when the *Morning-stars*, who then sang the Creator's Praise, and the *Sons of God*, that shouted for joy, are commanded to worship the first begotten, and did it undoubtedly with most elevated Anthems of Praise at his very *Resurrection*.

4. In the *Seventh* and *First day* concurring, all *Typical* and *Prophetical* significations and Importances congratulate one another, and nothing is lost, but the Rigorous *Jewish Type*, which freely shaled off into substantial *Sabbatism*.

For in that, the *seventh day* and the *Sabbattick year* so united with the *First* or *Lords day*, and the *Jubilee*, each the *eighth* to the *last seventh* before their Union, there is a Preservation, and laying up the *seventh*, both *Year* and *Day* that ceas'd here in the *First* or *Lords-day-sabbath*, the very Treasury of *Sabbatism*, till they are brought forth in that *seventh Thousand*, or *Sabbatical Millinary* of the World. And here is that *First day* prefiguring that *first day of the new Creation of the New Heavens* and the *new Earth*, when most visibly and gloriously

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riously the *First Begotten* is brought by God into the *World to come*, of which we speak, and all the *Angels of God* worship him; Even as the *first day* of the *old Creation*, the day of *Light* first Appearing, seems to have been kept in Reserve to Type the Glory of this *New Creation*, and is the true *Jubilee* of the World; Every one of which *Jubilees* was, as it were, the first day of a New state, and as of a new possession of the Land of *Canaan*, especially to those who had alienated their Rights, and then *return'd* to them. And as they are Both an *Eighth* to a *seventh*, so they fore-shade a pure and perfect *Eternity*, following that *Sabbatism* of the *Thousand Years*; That as God having rested into himself on the *seventh day* with relation to the Creation, and therein *rejoyced in the Works of his hands*, and retir'd yet from it into Himself; the *Eighth day* must needs be then a profound, fathomless *Eternity*; so is the state after this *Sabbatism of Eternity*, as we have often said, a deep *Eternity*, without shore or bottom, wherein God shall be *All in All*. And upon all these Accounts, the *Seventh*, the *First*, and the *Eighth* have great, and peculiar Notes of Remark set upon them in *Scripture*.

But now if any one should expect, that the *Line of Time* should be drawn so, as to be defin'd not by *Sabbath days*, for that were too minute a measure of Time, by Weeks, and wholly unus'd, but by *Sabbatical years* or *Jubilees*, (as some have attempted to draw and define it, to the *Death and Resurrection* of our Lord at least) it is a mistaken Expectation; For first, without a certain Definition of that *Line of Time* by unexceptionable Rules, and Standards of Time, though foreign to the *Sabbattick years* and *Jubilees*, or that *Scripture* had kept Account of those Years and *Jubilees*, and given us certain knowledge of them, it is impossible to find them out; For though it is easie to place a succession of *Sabbatical years* and *Jubilees* upon a defin'd number of Years, yet it is impossible, without a full Agreement concerning such a Time, or an exprefs fixing of the *Jubilees* by undoubted Records to fix them any other way than upon Supposition, or taking such Time for granted.

But

But seeing Scripture hath not given us an expresse Line of Time from *Jubilee* to *Jubilee*, nor from one *Sabbatick* year to another, nor hath in the Account of *Chronologers* given a Line of Time so, that It might be agreed in ; the fixing of the *Jubilees*, as also of the *Sabbatical years* must needs be, as incertain as the measure of Time it self is.

Seeing therefore Scripture hath waved all Account of Time by *Jubilees* or *Sabbatical years*, we may very well collect, besides the real, and substantial use, They had in that Government, and judicial Order, God was pleased to set to his own People, and to their Right of Inheritance in the *Land*, He gave them ; Their Great Service was *Typical* and *Prophetical*, and to no such purpose of Ruling the Course of Time to any, but only the *Jewes*, while they were in possession of the *Land of Canaan* : And to them It was indeed most necessary to know, how the Time pass'd from *Sabbatic Year* to *Sabbatic Year*, and from *Jubilee* to *Jubilee*, because they had so Great Obligations unto, and dependencies upon their Observations, and on the Ordinances given with them by God.

But the *Typical* Prefigurations of these Years, both as they look'd to the spiritual Freedom, Release, and Rest of Souls, given by Jesus Christ, and also as we shall find, They look'd to the *New Jerusalem*, the Universal Rest of the People of God, were and are of Universal Concernment. And because They did so, It is most observable, as we shall after find, that there is one *Jubilee*, to which we are certainly led ; viz. The Year of *Ezekiels Vision of the New Jerusalem*, because the Type there looked full upon the *Antitype* ; and by that and the certain Scripture Account from that, we shall know, that the year of the *Lords Resurrection* was also a *Jubilee* year, as was before noted ; and after that no more *Jubilees* till the *Antitype* it self ; viz. The *New Jerusalem*, and proportionably the *Sabbatic year*, and seventh day *Sabbath* were just before it, and there ceas'd ; And what is yet further observable, The *seventy Years* of the *Captivity*, and the *seventy Weeks* of *David* are for the *Types* sake, and not for their exact Course in Time cast,

Colof. 2.
16.

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cast, one into *Ten Sabbatisms*, or *sevens* of years, the other into *seventy*, upon great Reasons in the *Type*: But yet while They serve the *Type* they could not stand in the True Order of the *Sabbative* years, as we shall in its just Time endeavour to make clear, that is when we come in order to them; for without Relation to these *Types* they had been only a dry and jejune measure of Time, and so must have been all along, if they had been given, and because till the possession of *Canan*, and during the suspension of that possession in the *seventy years Captivity*, and after the banishment from that possession by the *Romans*, The *Types* could not have sustained the *Line of Time*, because they were not at all in Being, The *Line of Time* if drawn by them, must therefore have weakned the Reputation of the *Types*, if not evacuated them; therefore the Wisdom of Scripture hath buried all mention of them, with any Relation to Time, except in the forenam'd Instances; of which I shall give an account hereafter.

Thus I have pursued with the closest scrutiny, and most diligent search the *sabbatical State*, and Frame, to shew the Grand importance of *Sabbatism*, with Respect to the Kingdom of Jesus Christ; and also to take the Advantage to establish so Great a point of Religion, as the Celebration of a Christian *Sabbath* upon these Reasons of a more hidden and retired Nature; but that do yet wonderfully illustrate, and confirm so excellent a Duty, when compar'd and duly weighed.

And now to recollect upon the whole; The remarkable planting the End upon the Beginning, and recalling what was at the Beginning, and planting it anew upon the End, and setting it so fairly there, and all along, making Latter Things bear the Image of the Former, and collating them so one with another, cannot, but make us apprehensive, God design'd the End, and pourtrayed it in the Beginning, and thereby gave a *Propheße* not only in Words, but in Things themselves, and when He foretells the End in words proper to the Beginning, and in Emblems taken from the Beginning, It gives Great Reason

Reason to search, whether God does not hereby teach us ; The End shall be paralel to the Beginning, and that the Line drawn accordingly to all those Characters, as It comes from the Beginning, must reach that End ; and that the End is to be a Revolution, or Return again of that Beginning, and in much Greater Perfection, as being by infinite Wisdom and Grace design'd, to Regain the point lost, in such a manner, as not only to Recompense, but much to surmount it.

It may be indeed thought, that Scripture in expressing Things Future, and to Come, delights in Allusions to it self, and that therefore such parallel Expressions intend no more, then the beautiful Adornings, of whatever Scripture hath to declare, with what It hath already declared, although of a very different Nature; I should easily grant, that thus It might be if the whole Argument depended upon these Allusions; And therefore I especially urge them, first but as Inducements to deep search, and consideration, and when we finde from the Doctrinal parts of Scripture, from the very substantial Gronnds, and Fundamental sense of Prophecie, that the Beginning and the End are the same in the very States themselves, only that the End much excells It, It arises to another manner of Argument, and must needs joyn with those Fundamentals, to assure them to us, even as those Fundamentals confirm us; Without great purpose, and design, and solemnest Instruction those Allusions were not made.

And now I have, by both the Positions, and the Observations upon the Beginning and End of the *Line of Time*, and most especially upon the *Sabbatical* Characters of the *Beginning* and the *End* laid a good Foundation; I will endeavour to make those just Inferences and Remarkes, that are due to so Grand Fundamentals.

Seeing according to the Positions, I have laid down, God the Author, and Lord of Time hath conveyed Time all along from the Beginning to the End, with such Signs, and Notes of Distinction, by which It may be discern'd, The not discerning

Remark
1.

ing *Times*, and their *Signs* is by Christ justly charged with *Hipocrisie*. And that *Hipocrisie* is not only charged upon the *Pharisees* and *Sadduces*, who were the more learned, and pretended to a Mastership in the *Jewish Law* ; but upon the very People, as may be easily made evident by a compare of the two Places, where the same *Hipocrisie* is imputed to the one, and the other, *viz.* *Mat.* 16. 1. and *Luc.* 12. 54. upon the Account of not *discerning* that *Time by its Signs*.

Now the *Signs*, which our Saviour intends, were not the Moral *Signs*, the Pregnancy of Times, as of that *Time* of our Lords being upon Earth, with the *Divine Ministry*, and the wonderful Works He enrich'd it with ; For to those he hath an Eye in these Words, *And why even of your selves judge you not what is Right ?* By which he signifies those mighty Addresses, He at that Time made even to *Natural Conscience*.

2 Pet. I.
19.

But these signs were the Marks ; That *most sure word of Prophecy*, as the Apostle Peter styles it, had printed so deep upon that Time ; For since, It cannot but be supposed, They who knew the Time of the *Grecian Empire* so exact, as we find in the *History of Maccabees*, knew the Time, when that famous Decree of *Artaxerxes*, *Ezr.* 6. for the *Restoring Jerusalem*, and the *Temple to his Holy Order and Polity*, compleated the whole *Going forth of the word*, from the very Beginning of *Cyrus's Reign*, through *Darius's Days* to the *seventh* of that *Artaxerxes*, when it was given, and upon which followed the *Reparation of the Breaches of the Wall by Nehemiah*, within the *First seven Weeks*, or forty nine years of the *seventy weeks* ; and so the whole *sixty two Weeks* were easily reckon'd to the Appearance of *Messiah* in his publick Office, according to *Daniels sure Prophecie*, *Dan.* 9. 25. &c. Besides they could not be ignorant of the *Monarchy*, They then groaned under, *viz.* The *Fourth* or *Roman Monarchy* according to the same *Daniel*, Chap. 7. which being settled by *Augustus* was then in *Tiberius's* Succession a confirm'd *Kingdom* ; and therefore they being so far alarm'd, as They indeed were ; to look about them for the *Kingdom of God*, that was to be set up in the days of
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the Fourth Kingdom, Dan. 2. 44. compar'd with Dan. 7. 27. must needs have known certainly by that *Prophecy* the Time, that *Messiah* must be then apparent in the World. And that seeing there was no other but Jesus Christ, upon whom they could turn their Eyes, and that He drew so great Observati- on upon himself, it might very well be charg'd upon them for gross *hypocrisie*, That while they who concluded by the ordinary *Prognosticks* what the weather would be, yet did not discern that *Time* and its *Signs*, but disbelieved in Jesus Christ, or at least so doubted, that they wanted *new Signs* from Heaven.

This then their Great *Hypocrisie* lurked under such preten- ces, as these, which still continue to sustain it in all Ages, and in this very Age.

1. That the *Knowledge of Times* is such a Divine preroga- tive, That it is no less then *Sacrilege* to pry into it.

Now this is too like the Reverence, *Ahaz disguis'd* his neg- lect of God under, when he would not accept the sign God offer'd him for fear of *tempting God*; Isa. 7. 10. &c. whereas the Prophet interprets it better to him, to be a *warying of God*, by the defeating all his Methods of Grace and Goodness.

Even thus it is, when we evacuate the *signs of Times*, God hath in great Goodness given us in his word by such a *volun- tary Humility*, as standing off from Gods *secret Counsel*, where- as the greatest Reverence of God is the improvement of all his Manifestations, even all the Tenders of his *Counsels* to us; our only caution is not to run before, as the *Apostles did*, Acts 1. but to attend his Word, and the Revelation of Him- self to us. For then only can it be said, God hath *reserv'd the Times in his own Power*, not when he hath, but when he hath not reveal'd them in his word, as he had not then to the Apo- stles done before the giving of the *Revelation*.

2. It is the *Hypocrisie* of Men to say, the Word of God is not plain and clear enough, It is too vail'd and mysterious; And men are so often mistaken, that we even despair of find- ing out such *Secrets* of it; and this is the excuse, and very

Sanctuary of Ignorance; Learned Guides in Religion as well as Common People fly to.

But our Lord most sharply both Rebukes and Refutes it; by the Sagacity of Men in ordinary Prognosticks of *Weather*; shewing the Word of God is as plain as those very Prognosticks; But there is a great negligence in deep, and continual search into these Things according to our Duty, and for want of universal and united Researches of all his Servants together; into that Holy Word, proceed so great, both ignorance, as also mistake, and incertainty; For if they joyn'd in that, as in other Scriptures, God would graciously reveal more to All; and what one Eye sees not, more would see, and by compare of many, Truth would shine out. In the mean time every mistake upon diligent search into the *Prophecies* brings forth some degrees of Light; and while It is a Reason of humble sense of natural weakness; Aiming so high is better accepted with God, then that quiet Ignorance, which esteems it self more safe. There is no severer censure, then what is given upon *Learned* mens Sayings; I cannot *Read the Vision*, because *It is sealed*, and the *Unlearned*, saying, *I cannot Read it*, because *I am not Learned*. For the Pen of the Divine Scribes of Prophecy would be in vain, if it were thus without our wilful neglect of due search: This is a great Evil, when God writes us the *Great things of his Word*, and we account *them strange things*.

3. It is Mens *Hypocrisie* to say; The plain practical Duties of Religion are more to our *Edification*; And it is needless for us to trouble our selves any further; *Faith* and *Repentance* concern us more, and to *make our Calling and Election sure*.

In answer to this It may be justly observ'd, that both *John the Baptist*, and *Our Lord* began their *Preaching Faith and Repentance* upon this Great Topick, and Argument; *The Kingdom of Heaven is at Hand*. And I may safely appeal to all considering Persons, what a great inducement it would be both to Faith and Repentance, and Amendment of Life; if Men had a firm belief and perswasion of so great a change of

Mat. 16. 1.
Luc. 12. 54.

Isa. 29.
9. 11.

Jerem. 7. 8.

Mat. 3. 1. 2.
with c. 4.
37.

of Times, visible and apparent in the World, about nine years hence, as that it should be *proclaim'd, The Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ,* and whether the General, not only Ignorance of, but Disaffection also to the search of Prophecy, does not weaken the Faith, and dull the Doctrine of Repentance.

2. Let it be consider'd, whether there be any Greater Duties than *watching, waiting for, loving the appearance of Jesus Christ, and looking for, and hastning on to the day of God.* And can there be a stronger enforce to these Duties, then the *searching out the Time, the very Time, and the manner of Time,* which the Spirit of Christ hath signified in the Prophecies?

I know indeed our Lord in Discourse upon these Things directs to, and commands an Universal watchfulness, because we know not, *at what time our Lord cometh.*

Mat. 24.
with Mark
13. at the
end.

But the Great sense of his Discourse is not, That we are left at a total Incertainty concerning the Time of his Coming; For against that he gave the whole Prophecy of the Revelation, But because he foresaw, the spaces betwixt that his Discourse, and his coming would be very large, and great, and that a Great Apostasie would come upon his Religion, and the profession of Him, wherein Prophecy would be so close muffled up, and even stifled, as we have known it, he applies himself to his Ministers, as *Stewards and Porters* of his Church, and then to Christians in general, and to every Christian in particular to be in a continual posture of watchfulness and expectation for their *Lords coming*; And because many Ages would pass and yet he would not Come; and yet still in every Age every Christian ought to be in Expectation of his *Coming*, and the Government of his Church also ought to be, as if he was just *Coming*; we must therefore necessarily understand some sense of his *Coming*, in relation to which, all and every one was thus bound; and it cannot be any other then this, That in the very same posture, wherein every Christian dyes, either of *watchfulness* or *deep sleep*, as to that *Coming* of Christ, in the same he shall be found at that *Coming of Christ,*

A Scripture Line of Time.

and awake to *Eternal Life*, or to *Shame*, and *Everlasting Contempt*, as if the Coming of Christ had been at the very Time of Death, or going out of the World; and so shall the Government of the Church, and of every Age of the Church, be summoned, and presented with Honour or Disgrace, as if the Coming of Christ had been in that very Age, wherein each Government was, and went off; And therefore every Christian, and every Age of Christianity, is to behave it self, and themselves, as if the Coming of Christ were in that very Age, or in the Life Time of every Christian; and that He knew no other, but it would be so; And this is the True Sense of that Place, and nothing that is to be opposed to the *Prophecies* of Scripture at any Time ascertaining Times.

But now, that the *Time of the Kingdom*, and *Coming of Christ* are so near, It is of Great Concernment that we come to the more certain Knowledge, and pressing Consideration of its approach, and though the obstinacy of Impenitent men will recoil against Arguments, even upon Sense it self, as *Pharoh* and the *Jews* in our Lords Time did; yet still Arguments, and Obligations are no less in themselves, however rebell'd against; and that of the near approach of the *Kingdom of Christ* is so Great, that in its own Nature, it cannot but be exceeding forcible upon all our Thoughts, and Preparations.

3. There is no Greater Guidance of our Prayers with Faith, than the Knowledge of Times, as we may plainly perceive by that great Instance of *Dan. 9.* and may be clearly argued. For if we pray without any Ballance upon our Thoughts, as in Relation to the Times, wherein the Great Promises to the Children of God, and so to every Saint in the *Adoption*, or *manifestation of the Sons of God* and to the Church of God in the *General Assembly* of it as of the *First Born* is to be fulfill'd; We cannot with that Great Advantage either of Faith or Expectation, manage our Prayers, or the waiting for a return of them, but are more in the dark, then the Word of God would have us to be.

3. The Knowledge of Times according to Prophecy is of very Great moment to the steering of our Actions in many Great Cases, and particularly relating to the Kingdom of Jesus Christ, viz. for the Honour and Advancement of it.

For as in the Tribes Coming to make David King, the Heads of Issachar were principal Men, because They had Understanding in the Times, viz. The Course of Times, and their Signs; according to particularly the Prophecy of Jacob, concerning the Tribe of Judah, and David of that Tribe now to be made King. And they knew what Israel was to do in Agreement with it; and therefore Their Brethren were at their Commandment, that is, ready with greater Freedom and Cheerfulness of Spirit to be at their Direction, and to follow their Counsel; And who indeed would not be willing to be led by such able Guides, as those who knew the Times; and what Israel ought to do, as each Time required?

The Apostle argued in general to Christian Purity so long ago upon this Topick, That Our Salvation is every day nearer and nearer; and so nearer to the Romans, when He writ, then when they first believed.

If every day then brings it nearer, how much nearer is it now, then when the Apostle writ to these Romans; so that all the whole Duty of Christianity presses more engagingly upon us, because Salvation is every day nearer and nearer.

But I desire more particularly to recommend three Considerations upon this Argument, the nearness of that Great Salvation, and deliverance of the Kingdom of Christ.

1. That it is most unbecoming the Witnesses of Jesus Christ who are in Sackcloth, and are to be in Sackcloth till the twelve hundred and sixty years are expired, of which there are yet betwixt Nine and Ten years to expire; It is, I say, most unbecoming them to be so fond of Liberty in their Religion, as to fly and make haste upon it, with too eager and passionate desires, as if they doubted the Goodness and Fidelity of their Great Patron, for whom they are to suffer. For in this delay of the Kingdom of Christ, They are to be Companions in Tribulation.

bulation; And he that believeth will not make haste out of it, but with Great Deliberation whether he shall not derogate by such haste from his Promise, who said, *I will come, and will not Tarry.*

Rev. 12.
ult.

Revel. 2.

2. It is most unbecoming a Nation, who have protested to their *Holding the Testimony of Jesus*, and to their *keeping the Commandments of God* in his Holy Worship, and have by Laws cast out the *Doctrine of Balam*, and of *Jezebel the Prophetess*, (who both Teach the offering of Things sacrificed to Idols, and to commit that spiritual Fornication of Idolatry) by a Recall of those Laws, to HAVE, much more to suffer anew, that Prophet and Prophetess, that so whosoever pleases may return to that *Vomit*, and *mire of Idolatry*, an unnatural Sin for which a Land spews out its Inhabitants, an Iniquity to be punished by a Judge where ever Laws can do it, a Sin for which God gives up to unnatural and vilest *Lusts*, Rom. i. 23. &c.

Revel. 11.
c. 17.

It is most unbecoming those, who wait for the Great *Salvation* and Deliverance, that shall appear, when the *Tenth part of that Great City* falls, and who are to receive it, and even by the *Fall of that Great City*, viz. The *Spiritual Sodom*, and *Mystical Babylon*, that reign'd in the *Apostle Johns Time* over the *Kings of the Earth*. It is most unbecoming them, I say, to enter any *Treaties*, to make any *Alliances* with it, so much, as for its, though never so short, *Advantages*; or to have any *Peace* with the spiritual *Amalek*, or to receive any kindness from a *Thread* to a *shoe Latchet*, directly, or indirectly from that *King of that spiritual Sodom*, viz. the *Beast*, upon whom that *City* at this *Time* sits in *Grandeur*, or to have any hand in any but seeming Advantage to build that accursed *Jericho*, that *Daughter of Babylon*, that is to be destroyed again. For it is that *City*, and that *King*, with which God will have *War for ever*. That *Evil* therefore may not be done, that any Good whatever, in shew, may Come, we should be more ashamed to be beholden to him, then *Ezra* was to a better Prince in a much less scandalous Case. *Ezr. 8. 22.*

4. *Spiritual Egypt* will be *Spiritual Egypt* to the last; It cannot change its Nature; It will to the last enslave the *Israel of God*,

God, so far as it can, and hold them in *Bondage*; Liberty is in vain hoped for from thence; All stay upon it is like laying stress upon a *broken Reed*; which will make them stagger, who trust in it with its falseness; and also pierce and wound the *Arm* with *Persecution*, that bears upon it; And when the *Serpent* hath bitten, *What good* can all the *Masters of Tongue*, or enchanting *Addressive Language* do? *Ezeck. 29. 6. 7.* with *Eccles. 10. 11.*

There is Greatest Reason for all Conscientious Christians who read and ponder not only the *Commandment*, but this whole Frame of Reason for it, I have now presented to be most observant of a solid, substantial *sanctification* of the *Christian Sabbath*, or *Lords Day*, which comprizes in it not only the Moral Duty of dedicating a proportion of our Time, set out by God as a due proportion, and honour'd with such an Union of *Creation*, and *Redemption*, but is laden also with the *Mysterious Significations* of the *Sabbatism*, that remains to the *People of God*, in the *Kingdom of Jesus Christ*, and in a *Blessed Eternity*: Let us therefore keep it not in a meer Ceremonial *Rest from Work*, but in Holy Action the *Truest Rest*. Inferen. 2.

We have Greatest Assurance in Scripture, even as of that *Sabbatism of Eternity*, so of that *Paradise of the Kingdom of Jesus Christ*, together with its Peaceful, and Restful Sabbath of the *New Creation*, the *New Heavens*, and the *New Earth*, wherein *Righteousness shall dwell*, to which so many *Scripture Parallelisms* have led us; and further, these three Arguments may persuade us. Inferen. 3.

Seeing the Salvation of Jesus Christ does *untie* and *dissolve* all the *Works of the Devil*, and repair the Ruines He brought upon Men, the Murthers he committed upon them by seducing them into Sin; Christ must bring forth therefore a visible, sensible *Paradise* with its Sabbath, from which Man by his *Transgression Fell*, through *Sathans Temptation*, and with a MUCH MORE, as the Apostle observes in his most admirable *parallel* betwixt the *Sin of Adam*, and the *Redemption of Christ*, in which the surmount is higher on the part of *Christs Redemption*, and therefore it must be not only invisible in Heaven, but visible in a *New Paradise*. Argu. 1.

The

Argu. 2.

The desire of Life, and a happy State in the *Creation of God* is not all Corruption, but it is the desire of Innocent Nature, as created by God; And therefore, it shall certainly be satisfied in *specie*, and in kind, in such a visible, blessed State, and not in an immaterial Eternity only; when the *second Adam*, the Lord from Heaven, and All his Seed shall have Dominion over all the Works of Gods Hands. And the Heavens, the work of his Fingers, with the Sun, and Moon, and Stars, whose Orbes seem superfluous and too great for Use, shall be better understood, and as new founded serve this Glory, which shall be yet so above them, not to need them for Light, but for State and Magnificence. For God and the Lamb shall be the Light of that State.

Argu. 3.

The Great weight, the Scripture puts upon the Resurrection, shews, It pertains to the Glory of the Creator, and of the Redeemer, that there should be a visible, Glorious Kingdom of Jesus Christ; For whereas separated Spirits are only truly and immediately capable of the Enjoyment of God, or of feeling his Wrath, and Displeasure, who is a Spirit, and Spirits so blessed, or so miserable can receive but a circumstantial Addition, of what they enter into at the separation from the Body; yet the Glory of God, and of Jesus Christ is not satisfied herein; But that All this must be shown, and Illustrated in the State of Spirits resuming Bodies of Glory, or of Shame and Contempt; All which is much more natural, and proper in the Kingdom of Jesus Christ, then in that sublimate abstracted state, when God shall be All in All.

Therefore the Scripture puts so much upon the Resurrection, therefore Christ though now in Highest Exaltation, on the Right Hand of the Majesty on High shall be shewn yet, as the only potentate, King of Kings, Lord of Lords by Him, even the Father, who only hath Immortality, and dwells in the Light, that none can approach; whom no man hath seen, nor can see but in the Face of Jesus Christ; And therefore the Saints who are dead in Christ, whom God will bring with him, shall be seen in Bodies Light and Glory in that Holy City, the New Jerusalem, the New Creation, the restored Paradise, and shall have there a Thousand Years of Duration. And the Saints, the *Peritipomeni*, who at Christs Coming are left here on Earth, shall be caught up into it; before All be abstracted into God, All in All. Let us therefore fear, lest a Promise being left us of entering into this Rest, any should through Unbelief and Disobedience, seem to fall short of it. But that by doing his Commandments, we may have Right to enter through the Gates into the Holy City. For They only, who are the Partakers of the First Resurrection, are THEY, on whom the Second Death shall have no Power.

1 Thes. 4.

17.

T H E E N D.

A POSTSCRIPT to the READER.

Seeing the Consequence of this Table of Time arm'd with its agreeable Events, which I here present, is so visibly and sensibly Great in the Demonstration of True Christianity, against the Atheist, the Pagan, the Mahometan, the Deist, the Jew, and the Antichristian, as also full of Assurance against the (I may almost call it superstitions) Abstemiousness and Dread of search into Sacred Prophecy, under the shew of Humility, Modesty, and avoidance of Curiosity, I do most solemnly appeal to every Reader, whether it can be charged with any such Absurdity, as should make it Inconsistent with it self, or such as offers violence to Scripture, to Reason, or to undoubted History. Col. 1.

For if It cannot; Then, as it is most evident, there is such a Book as Scripture; so It is as evident, I here present a Table of Time grounded upon express places of it, emboss'd with the most notorious Occurrences, that have been in the World with Relation to the Church of God in every Age, the proper Argument of a Scripture Line of Time, as closely dispos'd, and organz'd into its several Joyns, as the humane Body it self is, and that cannot be so much as Dislocated without violence: And I challenge all the World to draw such another, lest it be suspected a Creature of Fancy.

If then there is such a Table, and so unchargable, There cannot be a more sensible-Rational proof of Divine Being, than the declaring things to come, and of the Divinity of Jesus Christ, who Himself gave the greater part of the Prophetick Line, and in whom, and in whose Glorious Kingdom the whole Centers. Isa. 41. 22, 23.

I do therefore most loudly again appeal to, and beseech every Reader, [if they see Reason] to charge these Positions, or any of them with any such Inconsistency, or violence, as must convince them of Folly, or Falshood, that I may either vindicate, or Retract them: If not, that there may be a due waiting for, and Expectation of those Grand Events yet to Come, which I do with a full Confidence declare at this very Time, when the Turkish Ruine seems to outstrip the Antichristian; But be that ballances all Times, and their Events, will hasten both in their due Time; and seeing they are determin'd together, neither of them shall want its Mate. Isa. 34. 16.

And because I have already published a larger Discourse upon some parts of this Line of Time, and an Adjustment of Solomons most Prophetick Song of Songs to so much of this Line, as runs from Davids Time to the Glorious Kingdom of Christ, and am endeavouring to publish the Full Discussion of those parts of the Line not discuss'd in the former Treatise, I humbly beg the favourable Assistance towards the publication of All, who have Favour for the Work, and its Undertaking.

Beverley.